



*In the Name of Allah,
the All-compassionate, the All-
merciful*

**THE EMIGRANT
OF
THE FAITH TRIBE**

**A GLANCE AT
THE BIOGRAPHY OF THE IMAM'S REMINISCENT
HADRAT HUIJAT UL-ISLAM WAL-MUSLIMIN
HAJ SAYYID AHMAD KHOMEINI**

**AUTHOR
HAMID ANSARI**

**The Institute for Compilation and Publication of
Imam Khomeini's Works**



The Emigrant of the Faith Tribe

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Address: No. 5 Sudeh Alley, Yaser Street, Bahonar Avenue, Jamaran, P.C. 19778, P.O. Box 19575/614, Tehran, Islamic Republic of Iran

Tel: (0098-21) 22290191-5

Fax: (0098-21) 22290478

E-mail: international-dept@Imam-Khomeini.ir

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Preface

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In His Most Exalted Name

The present collection is the biography of the late Imam's Reminiscent, the late Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini who spent his life with the love of the Imam and His Eminency's Islamic ideals.

The meticulous outlook, eloquent writing style, and fair insight of the sage author and sincere thinker, His Excellency Mr. Hamid Ansari has compiled a book which is indicative of many of the said and unsaid narrations of the life of my late father. Of course, it is naturally impossible to elaborate on the life of the late in a book several times as voluminous as this one; however, since it was supposed to observe the brevity and avoid elaborating on the secret and semi-secret issues, it should be acknowledged that his endeavor is paramount and valuable. Particularly, if we recall that the large part of this book has been written before the fortieth day of the Imam's Reminiscent's sad demise.

In the conclusion, while thanking and appreciating him who always writes and will write in line with the Imam's celestial goals, I hope this priceless work will be accepted by the lovers and followers of the Imam and the Imam's late Reminiscent and will yield the favor and blessings of the Absolute Unity. ✍

Hasan Khomeini

In His Most Exalted Name

His wounded and pure body had fallen on earth unconsciously in the Qum's "Kucheh Bagh" alley. The security officers had left the region swiftly and returned to their base in the Farhang Street next to the Qum Railway Station. His textbook sheets were scattered in the alley.

Everything bespoke that at this quiet time in the morning, the SAVAK imperial democracy has come out in the Qum's "Kucheh Bagh" alley! Upon hearing the news, the passengers and neighbors rushed to help him. It is unbelievable. The beloved face which has been inflated under the dastard blows of the oppression division and has fallen on earth is the renowned visage of "Ahmad", the son of the eminent leader. The 15th Khordad generation knows this kind face very well.

The people are helping him to come to his senses. Tear is flowing from their eyes. Their endeavor bears fruit. He takes back the scattered sheets of his book from the kind hands of the people. He thanks the people for that much affection and kindness and rushes towards his scientific struggle trench.¹

The man in whose veins runs the Khomeini's blood, at the onset of his historic mission, is going to play a part in the liberating movement of the Imam. At the time being, in the absence of his exiled father and brother, he has undertaken a heavy responsibility.

From the birth to Khordad 15th

On Isfand 24, 1324 AHS, when he was born and looked the father in the eye, it was as if, at the very moment, the fate of this child had intertwined with that of his father for ever and inseparably.

The first voice to be heard by him was the celestial call of *adhan*. He was named "Ahmad": the Imam's apple of the eyes and being praised by all those who are infatuated with Khomeini. We were witness to the day when the media released the news of the Ahmad's sickness, many adherent people rushed to donate their hearts to this praiseworthy and beloved face of the Khomeini's revolution. They gave rise to the epopee the description of which is unfeasible by the pen save by the love tongue and the tear ink; yes, to be in that indescribable atmosphere is impossible.

When he was born, the oppressed and Islamic homeland had passed the fourth year of the treacherous rule of the second foreign agent from the hated Pahlavi Dynasty.

Four years ago, the aggressive forces of the Allies had occupied the homeland, and in a new game, had seated Muhammad Rida Pahlavi on the throne of the imperial monarchy.

Two years before the birth of Ahmad, Imam Khomeini, who was observing the dark perspective of the tomorrow of the oppressed nation of Iran in the

upcoming 37 years, wrote and published his great political work, entitled “*Kashf al-Asrar*” in which he spoke clearly about the formation of the Islamic government. He regarded struggle along this path as the only way of salvation from the hegemony of the governments whose appointment or dismissal was but along the path of fulfilling the needs and goals of the aliens.

The next year, in Ordibehesht 1323 AHS, the release of the first political statement of Imam Khomeini in calling upon the Iranian people and theological centers to rise in the cause of Allah indicated that he was evaluating the time of discharging his historic mission and waging his all-out uprising.

Now, at the time of Ahmad’s birth, Haj Aqa Ruhullah is a celebrated name in the Qum Theological Center. He was a distinguished *mujtahid* whose class of jurisprudence, principles of jurisprudence, philosophy, and gnosis was the sociable gathering of such cultured people as Martyr Mutahhari and his like. Alongside his high-ranking professor, Ayatullah al-Uzma Hairi Yazdi (*r*), Imam Khomeini played an active part to establish the Qum Theological Center.

Since then, too, he has played a leading role to strengthen the *Hawzah* and commit its responsibility to a renowned personality like Ayatullah al-Uzma Burujerdi. At the present time, he has plans for reforming the *Hawzah* as a main step towards the next holy goals of his great revolution and is making efforts to materialize it.

His mystical and philosophical school of thought, his political ideas, and speaking about reform, uprising, and revolution disturbs the peace of mind of the

materialists having separated religion from politics under the influence of the old propagandas of the imperialism and are looking at the painful scenes and regretful situation of the Muslim World indifferently.

It is many years now that the scientific characteristics of “Haj Aqa Ruhullah” and his luminous thoughts is not pleasant to this group of the materialists, sanctimonious people, and those in the Theological Center who have a secret affair with the government.

His crime is that he is composing mystical poems, teaching gnosis, ethics, and philosophy, and the worst matter, he is speaking about politics and uprising. They have forced him into corner such that the Imam's ethics lesson is to be held covertly in a far-fledged place in Qum. They exceeded the bounds to the extent that when Mustafa – the oldest son of the Imam, the very selected person whose martyrdom gave impetus to the move that the world inhabitants observed the glorious victory of the revolution – drank some water from a jug, the rigid-minded people issued decree to the effect that no one is to touch the jug. Since, the son of Ruhullah is teaching gnosis and philosophy and his religion is mixed with politics. And according to the logics of that rigid-minded people, this was an unforgivable sin!

As such, the “Ahmad's” childhood is passed in such spiritual environment which is warmed by the Great Khomeini's family. In the midnight, the murmuring of litanies and Quran reading is heard of the father, and during the days, talks are about knowledge and struggle [*jihad*], about the manner of delivering the

Iranian oppressed people from the yoke of the oppressive rulers, and about disclosing the secrets. Talks are about delivering Islam from the rust of superstitions and ornaments, and about the manner of restoring the Islam's grandeur and civilization. In a nutshell, talks are about a difficult and lengthy struggle in several fronts. It is crystal clear that exile, imprisonment, or martyrdom awaits this honorable family whom the divine determination has entrusted them with the mission of shouldering the flag of reviving the God's religion and materializing the unachieved ideal of the Shiah, i.e. establishment of the religious government, in the present era. Each member of this pure family is destined to undertake a part or responsibility.

The living condition of the family during these days, i.e. the dear Ahmad's birthday, is aggravated. If the unsaid memories are narrated a day, the world inhabitants will hear another aspect of the astonishing life of the Great Reviver of Islam. The father does not receive the tuition fee and keeps aloof from spending the religious funds for his life expenditures even under the most aggravated conditions. Haj Aqa Ruhullah

enjoyed a distinctive position before the eminent figures of the Theological Center, was their reliable and upright advisor, his knowledge and *fiqahah* had made him an outstanding figure, if he wanted, he could provide all kinds of facilities for the welfare of his family; however, the lofty spirit of the author of such everlasting mystical and ethical works as “Forty *Hadiths*”, “Secret of the Prayer”, and “Lamp of Guidance” was richer than giving preference to the worldly life riches over the salvation and the ascetic life. Imam Khomeini would maintain that the struggle and striving in the cause of Allah is inconsistent with the welfare and worldly luxury and those who think other than this are not familiar with the ABC of the struggle.

Ahmad was brought up in the childhood or adolescence in an environment which the limited financial abilities of the mother and the trivial income of the inherited property of the father in Khomein would not suffice as the only source of the livelihood; however, Imam Khomeini did not exceed his ascetic manner even a bit, neither during this time, nor before that, and nor even during the days he ruled over millions of people in a large country. It was the very characteristics, behaviors, talks, policies, struggles, and the very gnosis and litanies which made him the informal and perpetual teacher of a Reminiscent with the everlasting name of “Ahmad”. O’ God, we swear to “the Khomeini’s patience” so You grant a worthy reward.

Yes, Ahmad is brought up in the lap of the mother having duly been called as “the Great Lady of the Islamic Revolution” and the lady of patience and resistance; the very honorable woman to whom God

has granted the merit of being the wife, companion, and confidant of a personality like Imam Khomeini. The women of the revolution generation have a role model like her having been the forerunners of the Khomeini's movement in the tough previous and present scenes of the revolution. It was the very kind lap of the devoted and scholar Lady Khadijah Thaqafi in which such sons as "Mustafa and Ahmad" were brought up. She prepared them to advance the religion of God at a time when the Great Khomeini initiated his great divine uprising.

Unlike the culture ruling over most religious families of those periods, in the familial environment which Ahmad has been brought up, there is no sign of the father's autonomy, coercions, and compulsions on the personal affairs of the children. The educative framework of the Imam is the very Islamic law in which the children personality and his freedom of action within the framework of the canon are valued. It is the very children who undertake the responsibility of choosing and determining their upcoming path and fate. Of course, it is evident that the father's high shadow of guidance, his firmness, charisma, and the luminous and attractive ray of a teacher like Khomeini affects the spirit and soul of the children in such a manner, as if there is no strength of offense in his

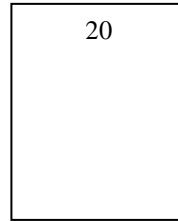
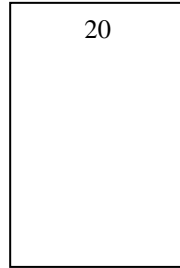
presence. This is the very conscious and holy surrender having been presented by the Islam's educative school of thought.

It is under such circumstances that Ahmad acquires his first social experience in the primary school periods and becomes familiar with the existing difficulties and contradictions of that time's society. He was very energetic and active in the childhood not an isolated child. As if he was looking for something which is not found at the beginning. It was with such a sense and unknown need which he chooses to continue his studies in the modern sciences field after the completion of his primary school.

In the third year of the high school, he followed the football sport and, simultaneous with his studies, became a member of the Qum football team. He was the team captain for a while. He acquired the Natural Sciences Diploma from the Qum Hakim Nizami High School.

15th Khordad, the prelude to a great transformation in Ahmad's life

The 15th Khordad (1342 AHS) momentous uprising which happened in the wake of the Imam Khomeini's apprehension at the dawn of 15th Khordad was a turning point for the Iranian people's struggles, a prelude to the Islamic revolution, an onset for the migration, and a great transformation in the life of "Ahmad", the hero of the upcoming chapters of the Imam Khomeini's movement.



To be witness to the truth-seeking cries of the Imam, to see the confusion and brutality of the Shah's regime, to observe the apprehension of the esteemed father at the time of the night prayer, and to hear the slogans of "Either Death or Khomeini" chanted by the leading men and women of the movement and to become consonant with them, to witness the sadly sunrise of the revolutionary Qum and its blood-stained walls at the night of the 15th Khordad, and to evaluate the bitter and sweet events of the months after the uprising—on one part of which was the epopee of the forerunners of the movement and on the other part there was the silence and indifference of the complacent, and hypocrisy and showing-off of the world-seekers—were priceless experiences which sought Ahmad's assistance to make the final decision and choose the onerous path along his life.

In the absence of his revered father, passing the imprisonment period in Tehran, Haj Aqa Mustafa, the other son of Imam Khomeini, an educated figure among the people of knowledge and *jihad* at the time, was in charge of the affairs of the Imam's Office in Qum. This occasion at those days provided Ahmad with the opportunity to be preoccupied with refining his innermost being at the most critical stage of his life. Being drowned in fanciful theories, agents of the Shah's regime assumed that the merciful murder of people in Khordad 15th, the imprisonment and banishment the companions of the Imam, and the all-out suppression of the uprising has brought to standstill and silenced the movement. The Imam's first speech after his release in Farvardin 1343 AHS confounded the regimes plots. The enlightenments, release of revolutionary statements, and following-up of the struggle's goals continued so that in Aban 4, 1343 AHS, the Great Leader of the Islamic Revolution made his divine movement come face to face with the strong element of the treacheries, i.e. the ruling delegation of the US.

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The Imam's harsh speech and his historical declaration against the Capitulation's revival was a vital blow urged the Shah to exile the Imam abroad and cut off all his ties with Iran and theological centers so as to be hopeful to continue his treacherous

monarchy and let the US interfere in the country's affairs.

Onset of the historical mission of Ahmad in his father's absence

At the dawn of Aban 13, 1343 AHS, once again, Ahmad was witness to the encirclement of his father's house on the part of hundreds of military forces dispatched from the Capital, and to the apprehension of the Leader of the Uprising while saying the night prayer. Hadrat Imam enjoins the family members not to interfere at that moment and to be patient vis-à-vis what God has ordained. The Spirit of Allah, the Great Khomeini is taken right away to Tehran and sent directly to Turkey, his first exile place. Agonies of the expatriation and exile period commences in the family of Khomeini. In the absence of the father, Mustafa undertakes the guardianship of the revolution's values. Other members of the family also discharge their responsibility very well along this holy path.

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Soon, the oldest son of the Imam, Ayatullah Haj Aqa Mustafa is apprehended. After a while, he is sent to his father, to the exile place in Turkey, and then to Iraq. The agents of the Shah's regime suppose that they have closed the file of the movement. They were heedless of the fact that the All-wise and Omnipotent

God is the Guardian of the movement the foundation of which has been laid by that Divine Gnostic and it is God who has paved the way of its continuation.

This is the onset of the extensive connections of Ahmad with the outstanding figures of the clergy, combatant elements, and other strata of the society. It is for a while that he has found his lost thing with awareness, personal experience, and in-depth recognition. The light of thinking and life style of the dear Khomeini has shed light over the hearts of the truth-seekers like a luminous sun. Particularly, it has called upon the young generation to refine their selves and come to understand the position of their culture, religion, and country at that turbulent time. Through having such clear evidence as Khomeini in whose entire life and goals there is no ambiguity, is turning round the world and seeking the truth not the manner of the men of wisdom? In his generation, Ahmad is the first one to pledge to take steps along this holy path till the end of his life.

Presence of the Imam's Reminiscence after the exile of his father and brother in a house referred to as the center of the uprising, and presence of a few of the faithful companions whom are yet to be recognized and apprehended by the SAVAK, have not let the flames of the uprising be blown out in such blessed position. This risky presence has brought about new complications for the regime's agents. As we shall see later, it has robbed the imperialism agents of sleep. Soon after the transfer of Imam Khomeini and Ayatullah Haj Aqa Mustafa from Turkey to Iraq, Ahmad's mother, the devoted lady of the revolution, also joins them in the Holy Najaf so she shares with the leader of the revolution and his dear son in the

lengthy period of expatriation and exile. In the meantime, the suffering of separation from dear ones, the pain of hearing the tongue-lashings of the biased ones and agents of the regime being infiltrated in the *Hawzah*, the bitterness of seeing indifferences and insincerities, and on the other part, the heaviness of the mission of protecting the great revolution of Khomeini, conveyance of the message of the 15th Khordad movement, and keeping alive the struggle are the shares ordained for Ahmad. The son of Khomeini is deserved to pass this divine test successfully. We were witness to the day when tens of thousands of the families of the revolution martyrs and millions of mourners, while shouldering the mourning standard, accompanied the holy corpse of the Khomeini's reminiscence to the holy shrine of that great leader. The Iranian nation and the world revolutionaries bore witness to that worthiness.

The first covert journey to Iraq and the SAVAK's reaction

At the dawn of Aban 13, 1343 AHS when the military forces dispatched by the Shah and the security officers were taking Imam Khomeini to send him into exile, they were so frightened and terrified that did not let Hadrat Imam restate the grave duties of Ahmad for the following days and years. As such, from the very first days of the Imam's exile, Ahmad was planning to go to his father's presence at his earliest convenience and ask him the duty. At first, a solution enters his mind the reference of which we shall hear of his friendly tongue, as saying, "The Shahin Team invited me and I came to Tehran, if you want the truth I wanted to leave Iran along with that team and not to return again, but I was not selected and truly I was not

selected, for others were better than me. Since I was defeated in this matter [to go abroad], I by myself planned to left for Iraq via Abadan...”²

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As we mentioned, the Trustworthy Reminiscent of the Imam makes the decision to rush to the presence of his esteemed father to meet the dear ones, convey the news of the movement and to know of his duty. Late in 1344 AHS, he endangers his life and together with one of his friends named Kazim leaves for Iraq and the Holy Najaf covertly and via Abadan.

In the meanwhile, the SAVAK is more or less aware of the possible travel of Ahmad, confused of his shrewdness, and is yet looking forward to hearing the news of his asking for leaving for Iraq in response to the circular dated 19/8/1344 AHS by Colonel Nasiri, the Head of the Whole Country's SAVAK. It is mentioned confidentially in this circular that,

Classified information, 19/8/1344 AHS

To: the Head of the Whole Country's Police
Headquarters (Information Office)

Subject: Ahmad Mustafawi Khomeini, the son of
Ruhullah

Please give order if the above-named asked for the issuance or extension of his passport and the exit permit, prior to any action, they would inform this Organization of the circumstances.

On behalf of the Head of the Country's Information and Security Organization, Colonel Nasiri

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Several circulars and guidelines of this sort issued by the SAVAK's Head, the Third Office, the Ninth Office, the Qum's SAVAK can be seen in this regard in the struggle file of Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini. These are all indicative of the bewilderment

and confusion of the huge and big security organization of the Shah's regime vis-à-vis the audacity and ingenuity of the son of Khomeini. The Capital SAVAK becomes aware of the travel of Ahmad when an express telegram is received from Hamadan as follows,

The last day, Sayyid Ahmad Khomeini, the son of Ayatullah Khomeini arrived from Iraq... and is now residing in the house of Shahab al-Din Ishraqi.

Below the very same telegram, the General SAVAK of the Capital has written as such,

Mr. Sabiri, please write to the Qum's SAVAK that this person has left Iraq for Qum last week and after arriving in Qum, he has gone to meet Ishraqi in Hamadan. Moreover, the Qum's SAVAK has not given any information as to his activities. Give

orders so they be watchful, his actions are brought under inspection, and to know of his aim of coming back.

Following this report and next guidelines, the Qum's SAVAK intensifies its vigilance over the Imam's house and Ahmad's behaviors. (However, after a couple of months, once again Ahmad crosses the border secretly and when returning, the SAVAK is informed of his travel!)

In the first days after his coming back from the first travel, the Tehran's SAVAK finds a copy of his letter sent to the Holy Najaf. The report given by the Capital's SAVAK, in its secret document, for this letter is as follows,

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The person having mentioned his name as Ahmad Mustafawi, while sending a letter from Qum to Shaykh Nasrullah Khalkhali, the Holy Najaf, Iraq, has referred to the following points,

On Wednesday morning, we moved along with Kazim. They have stopped us in the Khosrawi [Border]; however, we were in a

coffee shop and free in the street.

On Thursday morning, they took us, being 43 in number, to the Qasr-e Shirin's gendarmerie. Many of them had been arrested in Baghdad. They did not ask us there anything but our name, family name, father's name, and occupation. I told the truth save the job that I said I am a tradesman. Anyway, they took us from the gendarmerie to the Qasr-e Shirin's Security Organization. They asked us some questions there. All of them were given the wrong answer. For example,

he asked the occupation? I said, "Tradesman." He said, "What kind of trade?" I replied, "Fruit seller." [He asked,] "Where?" [I said in reply,] "Bajak Street." [He asked,] "Where is your home?" [I answered,] "Downtown."³ [He said,] "Not to go again." [I said in reply,] "Very well!" [He said,] "What was your purpose?" [I said,] "For pilgrimage." [He said,] "You can go."

It was finished at noon. We chartered a car along with four other ones to leave for Kermanshah. We arrived at Kermanshah in the evening. We stayed there at the night and left for Hamadan in the morning. While being in Hamadan for a few hours, I did not find the house of Mr. Ishraqi. We went to Arak and then to Qum. They did not charge us in Khosrawi. Mr. Haji Shaykh arrived an hour later than us. The cable was sent this morning. Supposedly, the Peyk Radio has announced that Aqa is going to go to Sham in summer. The Milli Radio had said that the Shah has telegraphed to Mr. Hakim, saying, "I am going to come to Najaf." He has said, "You have to go to Mr. Khomeini's house." These two subject matters are announced in the radio; however, if they turn to be false, the radio has told the lie...

Below this report, the Tehran's SAVAK has written,

Mr. Sabiri, give this news as well as a copy of the letter to the Qum's SAVAK, and notify that they are to recognize the above-named. Ask for information about the records of Ahmad Mustafawi. Give a copy of the notice to the Kermanshah's SAVAK and notify that they are supposed to pay more attention in their interview with the persons. Ask for the person's CV via the Border, Statistics, and Passport offices...

Following this report, the SAVAK's General Office gives order to the heads of Qum and Hamadan SAVAKs as follows,

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From: the Third General Office
(316)

Subject: Ahmad Mustafawi
Khomeini, the son of Ruhullah

Reference to: 295/qm-4/2/45

The aforesaid person has returned from Iraq to Qum last week. After his return and arrival at Qum, he has left for Hamadan to meet Shahab al-Din Ishraqi. Moreover, that SAVAK has not given any account in this regard. It is gathered that the above-named person has come on duty to Iran. For instance, the letter a copy of which is attached has been sent by him to Shaykh Nasrullah Khalkhali in Iraq, in which some issues being paramount have been put forth... therefore, please give order so the behaviors and actions of the aforementioned person are brought under inspection and his purpose of coming back to Iran is made clear. Moreover, hold inquiries to find out how the related funds have been collected and transferred to the Qum Theological Center by Shahab al-Din Ishraqi.

Director General of the Third Office – Muqaddam

25/5/1345 AHS

From: the Third General Office (316)

To: Hamadan SAVAK Head

Subject: Sayyid Ahmad Khomeini, the son of Ruhullah Khomeini

Please issue order so while controlling the behaviors and actions of the aforesaid person, they conduct researches and inform that if the above-named is going to take up a permanent residence in Hamadan or not? Moreover, the obtained informations bespeak that Shahab al-Din Ishraqi transfers some moneys to the order of the Qum Theological Center once in a while. Conduct inquiries that how these funds are raised and transferred?

Director General of the Third Office – Muqaddam

26/5/1345 AHS

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In the first days of his short residence in the Holy Najaf (1344-1345 AHS), Ahmad follows his religious sciences there. He enjoys the presence of the Imam and his honorable brother to acquire knowledge. Around 5 months later – naturally, according to Hadrat Imam's advice – he leaves his family to discharge his mission in Iran, and heads for the homeland. While returning, he is apprehended in the Khosrawi Border and handed over to the Security Organization there. As the aforesaid documents, being only a few of the hundreds of his struggle documents in the SAVAK files, show he deceives the officers astutely during the interrogations. In this stage, his identity is not known for the

SAVAK in the border. As such, after release, he heads for Qum via Kermanshah and Hamadan.

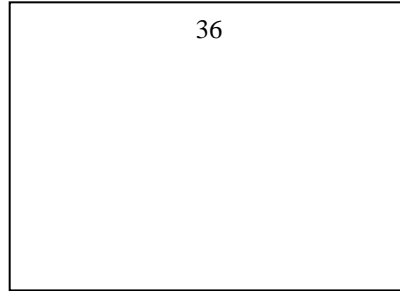
The Imam's Reminiscence in the Qezel Qalah Prison (return from the second travel)

34

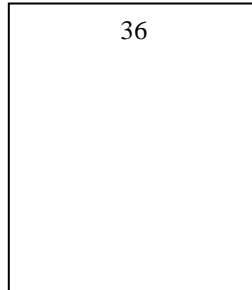
After his return from Iraq, Ahmad continues his untiring effort in acquiring the religious sciences, meeting the families of prisoners and exiled ones, conveying the messages and advices of the Imam to the relatives, strugglers, and religious representatives of the Imam in Iran, and attending to the affairs of the Imam's Office in Qum. At the end of the very same year (1345 AHS), he leaves for Iraq once again. At this time, he crosses the border secretly and via Khorramshahr. After one week of hiding and trading the path, he arrives at the Holy Najaf, the then locus of the strugglers.

It was at the same journey that he joined the order of the clergy formally. As such, he puts on the turban which is a token of accountability and holiness of the selected way by the blessed hands of Imam Khomeini. In this journey, too, while acquiring the struggling advices and admonitions of Hadrat Imam, he takes the

opportunity to enjoy the presence of his esteemed father, brother, and other professors of the Najaf Hawzah.



Hadrat Hujjat al-Islam wal-Muslimin Ahmad Khomeini is now worthy of being a connector between the leader of the revolution and Muslim strugglers in the center of the uprising, viz. the Islamic Iran. Therefore, after a while, he proceeds towards Iran with priceless provisions and the Imam's struggling messages. This time, too, while crossing the border in Tir 8th, 1346 AHS, he is arrested. The previous circulars and teachings of the SAVAK causes the Qasr-e Shirin's Security Organization to recognize him and to give an account of the circumstances to the Center via a coded telegram as follows,



Too much urgent telegram

To: Third General [Office] 316

From: Kermanshah

Date of the report: 8/4/1346 AHS

According to the Qasr-e Shirin's SAVAK, with reference to that General Office's notice no. 39016/316-27/5/1345 AHS, Ahmad Mustafawi along with some other ones are handed over to the aforesaid SAVAK this day. In the interrogations, he introduces himself as the son of Ayatullah Khomeini. Moreover, no document is with him. He is now in the Qasr-e Shirin's SAVAK temporarily. Please give orders so the views as regards the above-named person's release are sent so the action is made.

Afshai

The Head of the SAVAK was informed of it. He ordained that he is handed over to the Center.

9/4/[1346] AHS

Ahmad is sent from Qasr-e Shirin to Tehran and imprisoned in the dreadful prison of Qezal Qalah. The receipt of his transfer to the prison is reflected in the file as follows,

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An unarmed person with the name of Ahmad and the family name of Mustafawi was handed over to the Qezal Qalah Prison by the officers of the Third General Office. The Prison Officer: First Ranking Warrant Officer, Teymuri

10/4/1346 AHS

In a letter to the Shahanshahi Armed Forces Interrogation Office dated 1/4/1346 AHS, the Head of the SAVAK's Third General Office in Tehran on behalf of the Lieutenant General Nasiri, the Head of the SAVAK and the headstrong of the Shah issues the writ of attachment. (This letter addressed to the Legal Procedure Office of the Armed Forces as to a clergyman is a token of the situations of the forces independence and the SAVAK's authority!) The letter reads,

From: SAVAK

To: the Head of the Legal Procedure Office of the Shahanshahi Armed Forces (Public Prosecutor's Office)

Subject: Sayyid Ahmad Mustafawi, the son of Ruhullah

Please find attached six inspection sheets of the above-named person arrested on the charge of action against the internal security of the country.

Please give order so while issuing the due writ of attachment, the preliminary file is given back to this organization for the completion of inquiries.

The Head of the Country's Information and Security Organization, Lieutenant General Nasiri

11/4/1346 AHS

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In the wake of the aforementioned order, the temporary detention order of Ahmad is issued and sent to the Qezal Qalah Prison.

From: Branch 3, Interrogation Office of the Army
Public Prosecutor's Office

To: Head of the Information and Security
Organization

Subject: The unarmed person, Sayyid Ahmad, the son of Ruhullah, with the family name of Mustafawi. The temporary detention order has been issued as to him dated 12/4/1346 AHS, on the charge of action against the internal security of the country.

While submitting the file itself, please ordain so the issued order be seen by the accused; and after the completion, the file be given back.

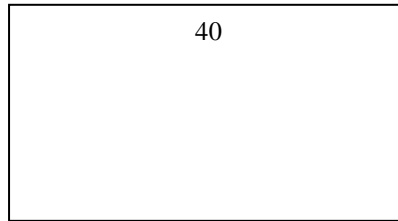
Head of Branch 3, Interrogation Office of the Army Public Prosecutor's Office – Colonel of the Army Headquarters, Sarafraz

Receivers:

1. Head of the Qezel Qalah Prison, for notice and apprehending the accused
2. Statistics and Legal Procedure Office

During numerous and lengthy interrogation sessions, Ahmad refrains from telling whatsoever makes the SAVAK sensitive about his residence in Iran. His answers are to the extent that, while interrogating, he makes sure that the interrogator is either aware of them or to which he has access. In the cases that the interrogator asks him about his travels, connections, and companions, he normalizes the subject matter astutely, referring to the person names ambiguously and leaves the recognizable qualifications

unmentioned. The following questions are some instances of this sort,



Question: How long did you stay in Iraq? Where did you live? To which cities have you traveled and how many days did you stay in each one? Who are the persons with whom you were in touch?

Answer: I took up residence in Iraq around one hundred days. My residence was in our house in Najaf. I went on pilgrimage to the cities of Karbala, Samirra, Kazimayn. I was in Karbala for a long time, in Samirra for three days and in Kazimayn for three days. I went to Kazimayn twice, to Samirra once, but the number of my travels to Karbala is not known, for it has been many times. I have not been in touch with anyone, because I was a stranger there. However, I was busy studying there and naturally I associated with a few ones. They were Mr. Yusuf, Mr. Hayat, and Shaykh Abbas-Ali. The reason why I did not mention their family names is that I don't know, for it is not customary between the Akhunds [to call one another by their family names]!

Mustafawi

Question: How did you travel at the first time and how long did it take? Write down and go into details of your previous journey.

Answer: The first time, I went via Abadan. We went again to the Qaimiyyah School whereupon they took me by Abd al-Jasim who is allegedly one of the subordinates of Muhammad Sultan. I did not see Muhammad Sultan, supposedly he is the chief of others and owns a store in Abadan but I don't know what sort of store. The duration of the travel was the same as this time, that is, I went near the [Nowruz] feast and returned at this time. That time, we went along with one hundred other ones, but I was alone because no one dares travel with me because I am the son of Hadrat Ayatullah and people are afraid of. We were on the road for a week. Then, we get off a few miles away of Najaf, took a car, and arrived at Najaf. I arrived around 8 am. Since I was not well either that time or this time the physician said I am supposed to go to Iran, to a cooler place, because in Najaf sometimes the temperature goes up to 52 C. It was really difficult for a sick person like me. I am now unwell, too. By Abadan I mean that I went to Iraq via Abadan, and this time via Khorramshahr.

Mustafawi

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Question: You did not finally reiterate that whether you have written any letter from Iran to Iraq or not?

And as mentioned, with whom have you been in touch during these times?

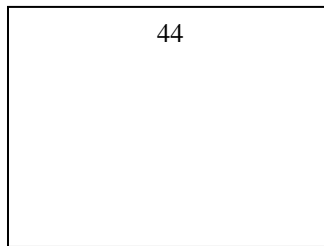
Answer: I have not written any letter from Iran to Iraq save a letter to my mother I have not exchanged letters with anyone. Because I have no one in Iraq to whom I send a letter.

Mustafawi

Question: Please write down the names of your friends in Iraq?

Answer: As I mentioned, [they were] Mr. Yusuf, Mr. Hayat, and Shaykh Abdul-Ali. I was also familiar with Mr. Furqani. Though I was familiar with all of them, I don't have any [warm] friend in Iraq.

Mustafawi



Question: you are trying to evade the subject and telling the truth, and as much as possible you are concealing the truth. As we notified at the beginning of the interrogation, you are supposed to give complete answer to the questions and elaborate on what has happened. Regrettably, you did not act upon the aforesaid advice. However, state who Shaykh Nasrullah Khalkhali is? How many times have you written letters to him, and what have you written to him? Explain how you got familiar with each other?

Answer: no one has or does a specific work! How are you going to confuse a person who has had no record? I gave proper answers to all your questions. I don't know anything about Shaykh Nasrullah Khalkhali, how I can write about him. Is a seventy-year-old man a friend of me! Can a man being older than my father be my comrade! Since it was possible that the Post Office might not send letters to my father and it was possible that the letters are not received by my father, on account of this I would write my letters to him so he transfers them to my mother. I did not conceal the truth at all.

Mustafawi

How many times have you traveled to Hamadan? Explain respectively the dates of the journeys, duration of the residence, and the negotiations into which you entered with individuals there?

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Answer: I traveled to Hamadan twice to meet my sister. The gap between the two journeys was around a month. I cannot remember their dates. It was around one year ago. I was there for two or three days. I did not negotiate with anyone, because I am not a man of negotiation.

Mustafawi

Question: What did you write in the letters sent to your mother as to the rumors related to your father?

Answer: In the letters I wrote to my father, I would not mention anything. For example, I might have written that tell the father that all the relatives are

good and send regards. I would not go beyond these sorts of things.

Mustafawi

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Question: To what matters have you referred in your letters in relation to the news of the Peyk-e Iran Radio?

Answer: [I have referred] to nothing. Essentially, I have nothing to do with these works. If I might have written, they had been ordinary feats.

The SAVAK grasps nothing in the interrogations. Owing to this, in order for the officials of different offices of the SAVAK to conceal their weak points, they fall into contradiction in their analyses and reports. As, they write in a part of the interrogation report as such,

The accusation subject:

Action against the country's internal security

Abstract of record:

According to the file contents and existing documents, while making unauthorized journeys to Iraq and being in touch with the extremist clergies being against the government, the above-named has provided the religious rebels and adherents of

Ayatullah Khomeini with improper news and rumors. By doing so, he has been provoking them against the government.

In another part, they have written,

Opinion: in the inquiries held, no proof or document is to the fore to be indicative of the above-named person's damaging activities.

On the other hand, after the exile of Imam Khomeini and after the assassination event of Hasan Ali Mansur (the Shah's Prime Minister and signer of the shameful Capitulation Bill) by the delegations having formed a coalition and arresting its agents, the Shah's regime was trying to present the regime's situation as stable, declaring there exist no voice of protest and objection, the 15th Khordad uprising has come to the end, and

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there is no trace of it and its leader. Therefore, it does not deem it to its interest to apprehend the son of the Imam the news of which has been released gradually. In the meanwhile, the SAVAK has reminded him that he can ask for passport, leave Iran stealthily for ever, and reside in Najaf. The SAVAK is of the opinion that the continuous controls, vigilances, and disturbances as well as cutting off his relations make him leave Iran

by his request; headless of the fact that Ahmad has come back from Najaf with a full hand so as to stay in the danger center. And through making use of his God-given astuteness and cleverness as well as the experiences he has gained, he is making endeavors to revive the name and memory of the Imam in the *Hawzah* and consolidate and generalize the uprising leadership's relation with the strugglers being inside the country. We shall read an instance of the SAVAK's analyses conducted by the operation leader of one of the SAVAK parts as follows,

Source: 1051

Occurrence date: 30/5/1346 AHS

Report date: 2/6/1346 AHS – very confidential

Opinion of the operation leader:

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Sayyid Ahmad Khomeini, is a new-graduate student and has recently joined the order of the clergy. Owing to this and given his father's position, he is well-liked in the Qum Theological Center. His travel to Iran and Qum makes theological students

get closer to and more infatuated with the above-mentioned person. It is also possible that the above-named together with supporters of his father embarks on some offensive acts in Qum. It would be better to bring under close inspection his actions and behaviors and in case he leaves for Najaf and resides there, it will be advisable.

On account of what we mentioned before, Part 316 of the SAVAK offers the following to the Head of the SAVAK,

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From: Part 316

Date: 19/4/1346 AHS

Report – very confidential

Subject: Sayyid Ahmad, family name: Mustafawi, the son of Ayatullah Khomeini. I beg to inform you that the above-named along with

some other ones have been handed over to the Qasr-e Shirin SAVAK by Iraqi officers. To execute the orders of the Head of the SAVAK, he has been dispatched to the Center and apprehended temporarily by the military interrogator. The aforesaid person has reiterated in the inquiries conducted that he has traveled illegally to Iraq twice. He has mentioned the reason behind his travels to be meeting his father (Ayatullah Khomeini) and going on pilgrimage to the Holy Places. During the inquiries held, no proof has been gained. According to the information received from the SAVAK's representative in Iraq, he has traveled to Iraq illegally around eight months ago via the Khorramshahr border...

Opinion:

In view of the fact that no harmful record is to the fore as regards the aforesaid person, if you deem it proper, make action as to the change of the writ of attachment and his release. This hinges on Your Excellency's approval. Moreover, while sending a letter to Ayatullah Abd Allah Tehrani

(Chehelsutuni), Ayatullah Hakim has called for the release of the son of Ayatullah Khomeini.

Underneath the very same document, the order of the Head of the SAVAK is reflected as such,

Give information to the newspapers to the effect that Sayyid Ahmad, the son of Khomeini dwelling in Najaf was handed over to the Iranian border officers by the Iraqi officers in... Moreover, according to the inquiries conducted, the above-named has so far crossed the Iranian border illegally twice without having passport. As a result, he along with... persons having crossed [the border] are handed over.

21/5/[1346] AHS

In relation to the release of Sayyid Ahmad, the circumstances were announced again. His Excellency agreed, [provided that] you make the best use of those having called for his release.

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Keyhan and Ittilaat dailies publish the very same views of the SAVAK's Head as a press news in 23/5/1346 AHS!! By and large, the Reminiscent of Imam Khomeini is released from the Qezel Qalah Prison in 24/5/1346 AHS and, a couple of days later, heads for Qum. The very confidential telegram of the Center SAVAK's Head to the Qum SAVAK is indicative of the regime's fear of that beloved person's presence in the [Qum] Theological Center:

From: Third General Office (316) – very confidential

To: Head of the Qum SAVAK

Subject: Ahmad Mustafawi Khomeini, the son of Ruhullah. The above-named has left Iraq for Qum last week. It is inferred that after his return to Qum..., the aforesaid person has come back to Iran to discharge some missions... please give order so the behaviors and actions of the aforesaid person are brought under meticulous inspection and the aim behind his return to Iran is made known...

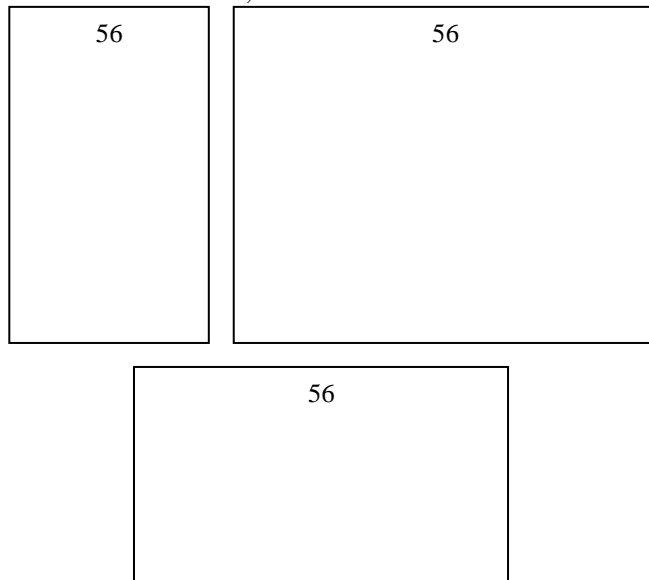
53

During his interrogations, Ahmad is examined straightforwardly on the letters he has sent to Najaf by the name of the late Shaykh Nasrullah Khalkhali. He is sure that the SAVAK has taken his secret letters from the Post Office and they are available in his file. Having gained such information and confidence that all his postal correspondences is checked by the SAVAK; however, immediately after the release, he sends a letter to Imam Khomeini to the following postal address, Hadrat Ayatullah Khomeini, the Holy Najaf. Owing to the very same sagacity and shrewdness of the son of "Ruhullah", he played a

pivotal role in the affairs of the movement, relations of the strugglers with the Imam, and release of hundreds of speeches and declarations of the Imam. As such, he deceives the huge establishments of the SAVAK, and makes them succumb to his complex unique techniques. This desperation can be seen in all his struggle documents and files in the SAVAK. Through sending this letter, firstly, he informs the Imam of the news of his apprehension, release, and health condition. He gives this information to his esteemed father implicitly that he has not handed any document to the SAVAK, implying that during the interrogations, nothing has happened and no relation has been disclosed. In this letter, he lays emphasis purposely and time and again that he has had fun in the prison! And he would rather stay there longer. This emphasis and intent is for the reason that if the SAVAK officials will analyze the letter, they come to one of the two conclusions: to regard him an abnormal person who considers the prison as a resting place! (Interestingly, this foresight came true and when analyzing the interrogations and his letters, some silly analysts of the SAVAK have expressed some views of this sort!!!) Or else, in their analyses, they reach the conclusion that he likes to be arrested and stay for a longer time in prison so the flames of the fire of uprising are fanned like the years 1342 and 1343 AHS. Accordingly, after the gradual release of the news of the apprehension of the Imam's son in those days, too, the voice of protest was raised by the *ulama*. Moreover, Ahmad regards the heart of Imam Khomeini tantamount to the life for him and the revolution. So, he is anxious lest the news of his apprehension and imprisonment might cause annoyance for that blessed heart and he would like to

remove concern via this letter. Apart from all of these, for a person being brought up in the school of Imam Khomeini, wherever God's pleasure is attained and the duty is discharged, either in the prison or outside, he is pleased with. As we shall read in the next documents, as regards the continuous disturbances of the SAVAK, in reply to the sympathy of one of his friends, he says, "These are like salt for the food of struggle; I will go on the path being traversed by my father and brother."

A part of the Imam's Reminiscent's letter after his release is as follows,



In His Most Exalted Name

I kiss the hands of my honorable father from afar. I wish you sound health... I was handed over to the Qasr-e Shirin Organization and after two days to

Kermanshah, and after half a day to the Tehran Organization, and then to the Qezel Qalah [Prison]. I don't know how long the free-living took, but I did not have such a good time during my whole life. I approve the brother's view to the effect that the prison is a good place. Send my regards to him. It is two days now that I am in Tehran. I would like to go on pilgrimage to Qum tomorrow, that is, on Friday Murdad 28th. God-willing, I will come again to your presence and kiss your blessed hands... quite contrary to Qezel Qalah, it is hot in Tehran. I curse the Organization that took me to this hot weather. While I had notified them that I have fun here and keep me till the end of the summer, but they did not so that and deprived me of that place's cool weather. God-willing, the weather has now become so cool there.

Ahmad's struggle in the house being turned to be historical after the revolution



Unlike the SAVAK's presuppositions, not only the pressures and imprisonments did not cause the Imam's name to be fallen into oblivion, but after the exile of His Eminence, people expressed their love to their *marja* and leader. Particularly, when the Imam's Reminiscent tries his best to make active the Imam's

house in Qum, even commemorative ceremonies are held in this place. The following report given in 1346 AHS, i.e. in the climax of the police strangulation and fascist rule of the SAVAK, is a case to the point,

58

Source: 212

Date of occurrence:
17/6/1346 AHSDate of Report: 19/6/1346
AHS – very confidentialOpinion of the operation
leader: During the
mourning days, *rawdah*
ceremonies are oftentimes
being held in the house of
Khomeini by his brother,
Pasandideh, or Shaykh Ali

Akbar Islami. Many people are taking part in these ceremonies. While delivering speech or at the end of it, the preachers pray for the founder of the ceremony, namely, Khomeini and glorify him a lot. This makes Khomeini gain more prestige or popularity, therefore, it would be better to make arrangements, if possible, so as to set some limits indirectly for holding such ceremonies in the house of Khomeini.

This is also another document of the admirable path of Ahmad during the tough days of oppression in which one of the SAVAK's agents overhears stealthily the talks of a theological student and has given its account to the SAVAK:

59

To: 316
From: 21
Report no.: 21/838
Report date: 13/3/1347
AHS
Source: 1219
Occurrence date:
12/3/1347 AHS – very

confidential

Subject: remarks of Ahmad Khomeini

A theological student named Shaykh al-Islami reiterated the aforementioned day that one of his comrades called Husayn Javid Kermani when crossing in front of the house of Komeini at 22 o'clock, has seen that a guard was controlling the comings and goings to said house. He has come face to face with Sayyid Ahmad, the son of Khomeini, expressing regret that the officers were not leaving them alone even at nights. In reply to him, Sayyid Ahmad has said that (these are the salt of the food of struggle, I am treading the path my father and brother have trodden and the disturbances have no effect on us.)

The source's opinion: no comment

Opinion of the operation leader: contents of the aforesaid report seem to be true. I beg to inform that since Sayyid Ahmad would like to leave for Iraq, and the Police Headquarters has not yet granted his request, that's better that, like Mustafa, he is exiled to Iraq so that by doing so his activities in Iran are stopped.

Marriage and children

60

After conducting research and taking counsel with Hadrat Imam and other family members, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini, may Allah be pleased with him, married the daughter of Hadrat Ayatullah Sultani Tabatabai, from the holy and honorable family of the clergy in Qum whose ancestors were from the known *mujtahids* of *hawzahs*. The offspring of this blessed union was three sons called His Excellency Hujjat al-Islam wal-Muslimin Haj Sayyid Hasan Khomeini, His Excellency Hujjat al-Islam Haj Sayyid Yasir Khomeini, and Mr. Sayyid Ali Khomeini. These beloved ones were the apple of Hadrat Imam's eye and beloved by His Eminency. Fore sure, the

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benevolent prayer of Imam Khomeini, a known father

like Haj Ahmad Aqa, and their devoted mother accompanies them in their path being full of responsibility. Thanks to God, effects of their brilliant talents, scientific advances, and successful efforts in acquiring human and moral excellences are visible in their countenances which are reminder of the attractive and spiritual visage of Hadrat Imam. We thank God for this blessing. We hope that the son of that traveled beloved one, Hadrat Hujjat al-Islam Haj Sayyid Hasan Khomeini having now sat on the grave position of the father succeeds to guard worthily the holy name of “Khomeini” as well as the works and values he has founded with the divine favors and the benevolent prayer of the *ummah* being faithful to the Imam. May Allah assist and protect him.

Endeavors of Ahmad and perplexity of the Shah’s SAVAK

The following document is one of the tens of documents showing how the tactful efforts of the sons of Imam Khomeini in following up the struggle aims have driven to extremities the Shah’s SAVAK,

62

To: Head of the Qum SAVAK

From: Third General Office (136)

Date: 11/11/1348 AHS – very urgent

Subject: Mustafa and Ahmad Mustafawi Khomeini, sons of Ayatullah Khomeini

Reference to 21/3087 – 12/7/1348 AHS, the received information bespeak that the above-named persons are in contact with

some extremist agents so as to implement their destructive goals. Please give order so by making use of all existing facilities, the behaviors, actions, and contacts of Sayyid Ahmad Khomeini are brought under meticulous inspection, his correspondences are controlled, and his phones are tapped. Please let us know of the results continuously.

63

Very confidential

Subject: son of Ayatullah Khomeini

According to the obtained information, the son of Ayatullah Khomeini, under the pseudonym of Izzat, has established connections with the Iranian fugitives in the Kurdish regions.

Remarks: for notice, immediate research, and declaring the result

316/3509

10/7/1348 AHS

The Imam's house in Qum was a center for the strugglers' relations and a locus for the gathering of lovers of Khomeini. The mud walls, simple rooms, and popular atmosphere of this house are reminder of the supplications and cries of Hadrat Ruhullah and of 14 years of untiring struggle of Ahmad in line with the goals of the uprising, after banishment of its leader. This house is from among the Islamic revolution's heritages. It is a house being reminder of the great feat of Khomeini in the materialization of the unity of

religion and politics, and unifying the *marjaiyyah* and leadership. This is the very same ideal and need for the materialization of which the Shiah strived for centuries. After the departure of Hadrat Ayatullah al-Uzma Araki, that clever Reminiscent of Imam Khomeini offered this holy place to the Eminent Leadership of the Islamic Revolution so the aforesaid unity and unifying continue. By doing so, he, in practice, attested to the fact that, in the dictionary of Imam Khomeini, to believe in the generalization of *wilayat al-faqih* in all the affairs God, the Exalted, has ordained for the *imam* of the Islamic society is the headline of the ideas and ideals of Imam Khomeini.

According to the hundreds of documents having come to hand from the SAVAK files, during the years after the Imam's exile, the Shah's regime and his security bodies left no stone unturned so as to fade away the name and memory of this uprising center and its owner. However, as attested to by the very same documents and what the Iranian nation were witness to, that much powers and authorities could not resist against a topic called "faith, love, and resistance". In despite of all vigilances, tapping phones, employing security officers, preventing the comings and goings of people, and repetitive summoning and apprehending its managers, by the endeavors of some of those being faithful to Imam Khomeini, this holy house was a center for the

association of the Imam's followers, a place for the relations with the strugglers believed in the Imam, and a locus for organizing and managing the affairs related to the Imam's tuition fee for the theological centers. During the Imam's movement history, this outstanding role, prior to anything else, is indebted to the struggle, prudence, bravery, and discretion of "Ahmad", the Beloved Reminiscent of Khomeini. In spite of all efforts exerted by the SAVAK so as to close the door this holy place, he would have in hand the key to open it in advance. He would act so the security agents of the multipart SAVAK offices failed to analyze the events being occurred in this house.

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We can clearly realize the signs of this perplexity from the contradictions existing in decision-makings and analyses of the SAVAK. To refer to all of these documents is impossible. However, some instances should suffice to illustrate the point. Prior to this, we shall point to the memories of the Imam's Reminiscent about the events and happenings related to this house at those days.⁴ He said,

When I was arrested and imprisoned in my second covert return to Iraq, the SAVAK did not achieve anything on my next goals during the inquiry

processes. So, after my release, through secret controls and chases, they planned to gain some information on the manner of the Imam's connection with Iran, of collection and transfer of religious funds of the Imam's imitators [*muqallidun*], and of paying the tuition fees. Thus, they did not prevent comings and goings of the clergies, pilgrims, and people to the Imam's house in Qum for a while, hoping that their infiltrating and covert agents would gain further information.

Through observing the surreptitious principles and recognizing the SAVAK techniques, we made the best use of the opportunity. After a while, the SAVAK came to know that not only their method has served no purpose, but the managers of the Imam's house affairs have succeeded to establish extensive connections via the very house. Apart from this, the holding of *rawdah*, speech, and preaching ceremonies on different occasions would give rise to the massive gathering of the adherents of the Imam and to the rise of the revolutionary vigor and feelings of people. The SAVAK changed its policy. The repetitive apprehensions, recalling, notations, and disturbances began. Exile of the religious representatives of the Imam in Qum and other regions as well as exile of Ayatullah Pasandideh (in several stages) were on the agenda of the SAVAK. Through employing police and security officers from 7 a.m. to 8 p.m. for a long time, and to 11 p.m. for a while, they officially prevented the comings and goings of the clergies, and religious authorities to the Imam's house. In these days, we would wait so after the officers' watch, the Imam's companions would gather up there through different manners and the neighboring houses and follow our discussions. We would disperse before the

sunrise. To close the Imam's house, prevent coming and going of the Imam's imitators and adherents, exile the Imam's representatives had given impetus to the dissemination of the Imam's name, to the discussion on the movement and the Imam's goal. Making use of this issue by the strugglers abroad and putting it forward in their declarations would neutralize the regime's propagandas. Once again, the SAVAK referred to its previous methods and this confusion existed in the decisions and measures made by the SAVAK until the revolution victory. During these times, the Imam's house was a center for union of the revolutionaries and the Imam's companions.

An instance of the SAVAK documents in this regard:

Opinion of the operation leader:

During the mourning days, *rawdah* ceremonies are oftentimes being held in the house of Khomeini by his brother, Pasandideh, or Shaykh Ali Akbar Islami. Many people are taking part in these ceremonies. While delivering speech or at the end of it, the preachers pray for the founder of the ceremony, namely, Khomeini and glorify him a lot. This makes Khomeini gain more prestige or popularity, therefore, it would be better to make arrangements, if possible, so as to set some limits indirectly for holding such ceremonies in the house of Khomeini.

Below another document, the Center SAVAK has expressed this view on the aforesaid report in 27/6/1346 AHS:

Opinion: Given that the

Khomeini's house in Qum has turned into a propagandistic center in his favor as well as being a gathering center for the extremist clergies during the *rawdah* days, therefore, in case you deem it proper, please inform the Qum SAVAK to make action, if possible, so as to prevent holding the *rawdah* sessions in the Khomeini's house by the Police of the district.

Following aforementioned reports, the order for preventing holding the *rawdah* ceremonies in the Imam's house is issued. However, the Imam's son and Hadrat Ayatullah Pasandideh pay no heed to the SAVAK's notice. The Tehran SAVAK sends an official notice to the effect that Ayatullah Pasandideh is not permitted to live in Qum. The order for assigning Police officers to prevent the people's coming and going is issued. These prohibitions, however, cannot put out the light of the uprising center.

One of the covert agents of the SAVAK having been amidst the people in the Imam's house in 12/2/1347 AHS overhears the private dialogue between the Imam's Reminiscent and one of his friends, giving the following account:

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Very confidential –
Premiership, the Country's
Information and Security
Organization

Report: as to the coming and
going to the house of
Ayatullah Khomeini

I beg to inform you that
according to the information

gained from the Qum SAVAK in 6/2/1347 AHS, in a private talk, Sayyid Ahmad Khomeini, the son of Ayatullah Khomeini has reiterated that the coming and going is openly done in his (Khomeini's) house every night after 8 p.m. and the sessions are in place.

The said SAVAK has added that after a while the above-named person's house has been brought under inspection by the Police officers and the entrance to the aforementioned person's house has been forbidden. However, as a result of the Police officers' negligence and indulgence, the coming and going has begun again. In order to prevent the coming and going to this place, it is required to make necessary decisions.

Record abstract:

After the exile of Khomeini from Iran, his adherents and followers had changed his library and house into a base for discussions, exchange of views, and possibly for making some decisions. Since the continuation of that state was not expedient, therefore, while observing legal ceremonies, the library and house of Khomeini were examined and the coming and going to these places was controlled by the Police officers.

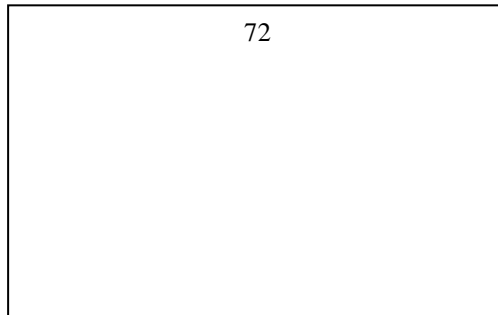
Opinion:

The area SAVAK was asked to infiltrate into these sessions and disclose their real identity.

Below the aforesaid report, the Tehran SAVAK's officials express such views:

In order to weaken Khomeini and his agents, it would be proper to give order to the Qum Police Headquarters through the Whole Country's Police

Headquarters so the comings and goings to the house of Khomeini are prevented by the officers as before.



Existence of a revolutionary and untiring element named “Ahmad Khomeini” and an eminent person like Ayatullah Pasandideh, and some other companions of “Ruhullah” in a house every break of which is a book embodying 15 years of resistance. These endeavors caused the incessant and calculated plans of the SAVAK to be foiled. The following three documents are instances of the vain endeavors made by the Shah’s SAVAK, and of the key role of “Ahmad” in rendering futile these efforts,

[First document]:

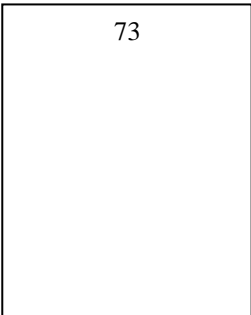
Very confidential

From: Qum SAVAK

Date: 30/2/1347 AHS

To: Director General of the Third Office (316)

Subject: coming and going to the Khomeini’s house



Reference to 316/10892-18/2/1347 AHS, generally speaking, the Khomeini's house has been under control by the Police officers before until 8 p.m. Several times after 8 p.m., the above-named person's son has taken the opportunity, leaved the house door open, encouraged the agents, and let them come in to gather up in the house. After gaining the information, we have been keeping a close watch on his house till 11 p.m. Moreover, we also notified Ahmad, the son of Khomeini in this connection.

Mehran – Head of the Qum SAVAK

[Second document]:

To: Head of the Qum
Police Headquarters

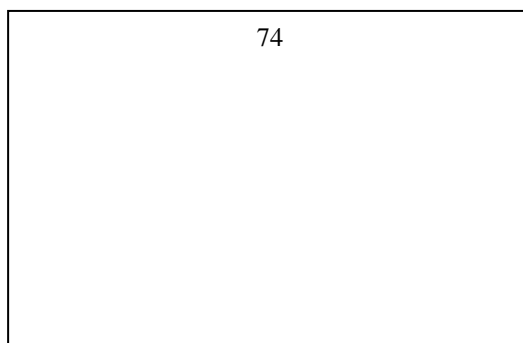
From: Qum SAVAK

Subject: Khomeini's
house

With reference to no.
21/5086 – 10/12/1348
AHS, since any sort of
gathering in the house
of Khomeini is not
expedient, therefore,
please give order so the holding of these
ceremonies are banned and this Organization be
informed of the result.

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Head of the Qum Information and Security



Organization, Mehran

[Third document]:

It is for a while that the younger son of Ayatullah Khomeini has come to Qum. Rawdah ceremonies are held every day in his house and people are still coming and going to his house. Moreover, those who would so far pay the Imam's share covertly to others, since the presence of the son of Khomeini in Qum, they are overtly paying these funds to the above-named.

The Imam's share and the SAVAK's failure to prevent it

Leading a simple and ascetic life has been from the glories of the Shiah clergy during the history. It is incumbent upon those having acquired this holy status to preserve and maintain this glory. The theological students of the theological centers spend all their times learning the religious sciences and on self-purification. They mainly earn their livelihood through the little tuition fees paid by the religious authorities out of the people's religious funds (the Imam's share).

After the departure of Ayatullah al-Uzma Burujerdi (r), Imam Khomeini opposed to any discussion or talk as to his own *marjaiyyah*. Despite this fact, the committed *mujtahids* and revolutionary companions of His Eminency were aware of his salient features, scientific qualifications, and regarded that the unachieved ideals of the Islamic society can come true just under the religious leadership of His Eminency.

Imam Khomeini's assuming the position of the Shiah religious authority [*marjaiyyah*] manifested its first transformative effects on the Iranian nation's uprising against the ratification of the Provincial and State Associations Bill and then on the epic 15th Khordad Uprising. After the exile of Hadrat Imam, according to thousands of document sheets of the SAVAK files, the Shah's regime's endeavors were mostly concentrated on foiling the factors consolidating the in-depth link between the Islamic society and its religious authority. To prevent people from paying the religious funds to the Imam's representatives and to ban the Imam Khomeini's tuition fee from being paid in the theological centers were at the top of the list of the SAVAK's plans. Here, also on the basis of the very same documents, the distinctive role of the Imam Khomeini's Reminiscent in rendering futile the SAVAK goals is noticeable more than anyone else.

Migration of Ayatullah Pasandideh from Khomein to Qum, his residence in Hadrat Imam's house, to play role as Imam Khomeini's representative, incessant endeavors made by "Ahmad" to foil the SAVAK plots, to confront with the regime's agents having infiltrated in *hawzahs*, and self-sacrifices of other

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companions and representatives of the Imam made extensive connections between the Imam's imitators [*muqallidun*] and His Eminency be established in spite of the Imam's absence.

Having gotten no result from its previous notations, the Shah's regime raided on the Inam Khomeini's house in Aban 1346 AHS, confiscated all existing books, documents, and properties, and apprehended the Imam's son and two other representatives of Imam Khomeini called His Excellencies Messrs. Ali Akbar Islami and Haj Shaykh Hasan Sanii. The following document is an account of this action,

To: Third General
[Office], 316

From: Qum

Report date: 22/8/1346
AHS

Subject: Discovery
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This morning at 10 o'clock, while observing legal procedures, the house of Ruhullah Khomeini

situated in Yakhchal Qadi was inspected with the presence of Sayyid Ahmad, his son, Shaykh Ali Akbar Islami and Shaykh Hasan Sanii, the representatives of Khomeini. All existing books and documents in the house were confiscated and sent to the SAVAK the arranged list of which is attached to the related minutes. Moreover, necessary actions have been made so as to prevent coming and going to and gathering in the house by the Police officers. Mehran.

The SAVAK analysts were pleased with the aforesaid police actions and had pinned their hopes to derange the payment of the Imam's share. This futile expectation can be seen in the following document:

Receiver: Director General of the Third Office 316

Sender: Qum SAVAK

Date: 6/9/1346 AHS

No. 21/3238 – very confidential

Subject: Khomeini

After inspecting the Khomeini's house and preventing the coming and going to his house, the manner of paying the Khomeini's tuition fee to theological students is deranged. The dividers of Khomeini are worried about the status quo. At the time being, in order for them to pay the tuition fee to the theological students in provinces and to maintain the previous status, a clergy has been assigned in every province so as to receive the tuition fee of the theological students of that province in Qum. For the fear of being apprehended, these clergies disclaim the responsibility. The theological students being adherents of Khomeini feel their position to be in danger, leaving the Theological Center on the eve of the blessed month of Ramadan. With your

consent and approval, in order to disintegrate the formations of the dividers of Khomeini, they will be arrested and, after taking their photos, sent to Tehran. After conducting a line of inquiries on them in the Center, they undertake not to interfere in these affairs and then will be released.

I beg to inform you that this action will bring about good results and other clergies will no longer assume this responsibility. Naturally, the payments of the Khomeini's tuition fee to the theological students will be postponed and they will gradually refer to other Ayats.

The Qum SAVAK's Head – Mehran

A few days after the SAVAK's delusion, they witnessed their failure vis-à-vis the untiring efforts of "the son of Ruhullah". The following report is a case in point,

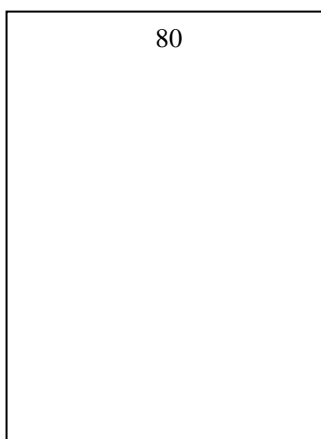
Report no.:
26363/20 h 3

Report date:
15/9/1346 AHS –
very confidential

Subject: Payment of
the Qum theological
students' tuition fees

Since the
Khomeini's house
had recently been
inspected and the
tuition fee notebook

of the theological students had also been
confiscated, thus their tuition fees are divided
between the theological students by the dividers
and the son of Khomeini in theological schools.



Mr. Sabiri is supposed to clarify the result of the secret actions made by the Qum SAVAK as to recognizing the dividers of the tuition fees related to Khomeini.

19/9/[1346] AHS

Next year, the SAVAK reports indicated that not only the Imam's tuition fee has not come to the end, but they have also gone up. This time the SAVAK makes a more futile action continuing for years. The order to recognize and apprehend all those paying the religious funds to the Imam, the agents collecting them, and the religious representatives of the Imam is sent to all of the SAVAKs. They were heedless of the fact that this silly instruction is to mean that a large number of the Iranian nation strata are to be arrested. We shall observe an instance of the aforesaid circular in the following document,

To: Tehran SAVAK
Head (h - 3)

From: Third General
Office

No.: 316/100345

Date: 23/10/1347 AHS
– very confidential

Subject: To collect
funds and transfer
them into the
Khomeini's account

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Reference to 20/37288 h – 3 – 17/10/1347 AHS

According to the received information, the tuition fees being paid by Khomeini in Najaf and other theological centers including that of Qum are going up. Despite the limits having been set, the

aforementioned person is still paying his tuition fees. Allegedly, the conditions are at the time being much better than the time he has been in Iran. Thus, given the importance of the issue, please give order so the persons paying these religious funds to Khomeini and those collecting and transferring them to Iran are recognized and this General Office be informed of the result immediately.

Director General of the Third Office

28/10[1347 AHS]

As such, neither the police or security bodies of the Shah, nor the publicities and media of the regime, nor foreign propagandas and ceaseless supports of the US from the Shah could put out the light of the Khomeini's uprising in its center. Despite being away of the homeland, the relation between the uprising leadership and the strugglers was bettered day by day. Imam Khomeini's name was steadily gaining in popularity. The thought, ideal, and characteristic of His Excellency as a known religious authority of the Shaah gained currency in theological centers more than before. The Imam's tuition fee – according to the aforesaid confessions – was not cut off and even went up. The plots were neutralized one after the other. With all its complications and ups and downs, this stance-taking in confrontation of the Imam's

companions and friends with the companions of the *Taghut* lasted for 14 years. The only hope of the revolutionaries and also the base for guiding and defending the truth was a center called the Imam Khomeini's house in Qum. In the absence of the Great Leader, his son, the beloved Ahmad was living there. To elaborate on the epic story of this house, its owner, and its faithful companions contains too many details and is impossible to be included in this discussion. We shall suffice here to cite just a document as to the hero of the movement of Imam Khomeini. Hadrat Hujjat al-Islam Haj Sayyid Ahmad Khomeini has such written in his diary,

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Today is Esfand 18th coincided with Muharram al-Haram 1, 1390 AH. We were supposed to hold a *rawdah* session here, however, the Police and Organization prevented us from doing so. Though, to me, this act of theirs was to the detriment of them, in reality, it was to the benefit this humble servant...

It is hoped that God, the Exalted, show the straight path to me and place me among those being beneficial for the society. All these issues are ephemeral and we will die a day, what serves the purpose is the truth, righteousness, and discharging the duty. It is hoped that I can fulfill my duties in the best manner. They closed the house's door three years ago, opened it three months ago, and once again assigned an officer for here. We are pleased with whatever happens to us. If I want to write about the reasons of closing and opening here, I shall blacken many pages. At the time being, I neither have time nor am I in the mood to do this. I wrote these few lines, so, later on, I might have a look at these lines and bring back memories of my youth.

Ahmad Khomeini

Monday, Muharram al-Haram 1, 1390 AH, 9 a.m.”

Journeys to Mecca, Iraq, and Lebanon

The Reminiscent of Imam Khomeini goes on his third trip to the Holy Najaf while having in hand a lot of news related to the continuation of the struggle in Iran as well as the uprising in theological centers. “Ahmad”, the son of the Imam, leaves Iran in 1352 AHS so as to achieve three main objectives: 1) to go on pilgrimage to the House of God and achieve spiritual provisions for the struggle in the years to come; 2) to go on pilgrimage to the Holy Places in Iraq, kiss the pure shrine of Master Ali, the symbol of justice, patience, and innocence, and relieve his heart next to the tomb of the Doyen of the Freedom-seeking Ones and Martyrs (*a*) and his faithful companions, to go on pilgrimage to other blessed places of that land, and to visit religious authorities [*maraji*], his eminent

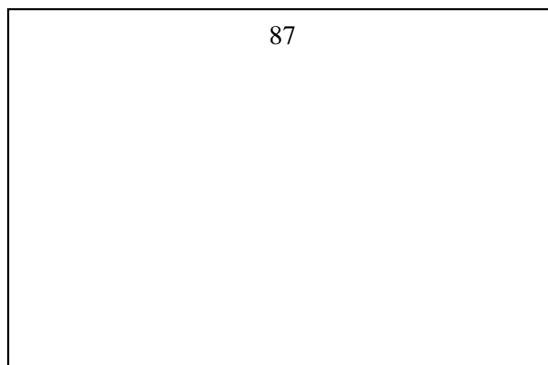
father, "Hadrat Ruhullah" and visit his mother and brother; and 3) to take a trip to Lebanon and visit the children of the Khomeini's movement in that terrain.

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As Ahmad had asked God, he passed through this successful trip like before. He had many talks with the father, from conveying the issues of the movement to raising scientific questions and putting forward the issued related to theological centers. He took lessons from the trip and learned his holy duties and missions for the years to come. In Lebanon, he along with Imam Musa Sadr weighed up the regional issues, status of the Shiah, and the honorable struggle being ahead of them. In his contact with Martyr Chamran and such combatant elements as Jalal al-Din Farsi, he had a discussion about following up the goals of the Imam's movement in that region. He learned military

training in the Martyr Chamran Military Base for a short time and came back to Iran late in 1352 AHS.

Having pinned its hope on the severe and harsh police instructions, the security organization of the Shah's regime was following its futile inspections and vigilances. The two following documents from the SAVAK files are the instances of the documents related to the following up of the third trip of the Reminiscent of Imam Khomeini to Iraq and also his journey to Lebanon,



[First document]:

To: Tehran SAVAK Head

From: Third General Office / 312

Date: 2/12/1352 AHS

Subject: Sayyid Ahmad Khomeini, the son of Ruhullah

The above-named having traveled to Iraq some times ago has left Iraq for Lebanon and taken up residence in the house of Musa Sadr. For the time being, the Qum SAVAK has declared that the above-named has left for Tehran in 27/11/72

[according to the Shahanshahi calendar]. As such, please give order so the aforementioned person's actions and behaviors are brought under inspection, and make arrangements to realize what instruction he has taken from his father or Musa Sadr. Please let this General Office know of the result.

Thabiti, Director General of the Third Office –
2/12/1352 AHS

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[Second document]: following the aforesaid letter, the SAVAK has sent the following questions to different offices of the Security Organization so as to receive and analyze their answers,

Subject: Ahmad Mustafawi Khomeini

The reason behind the aforesaid person's visit with
Musa Sadr;

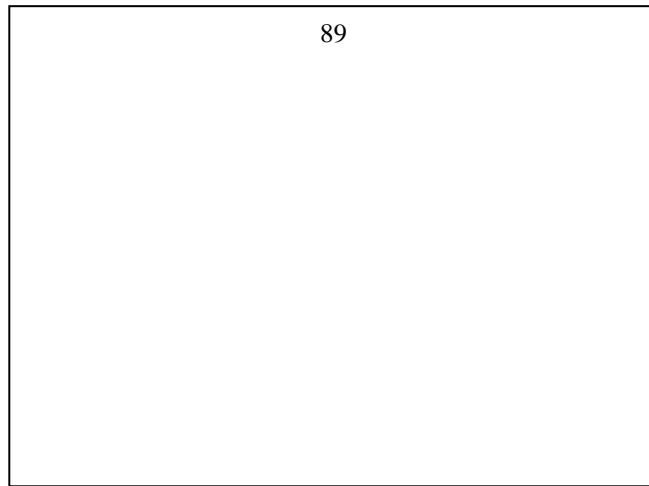
Duration of the aforesaid person's residence in the house of Musa Sadr and that who have come and gone to his house during this time;

What kinds of issues have been put forward about during his stay in the house of Musa Sadr?

Whether the above-named has been in contact with his father and brother in Iraq or not? If so, how? And what issues have been discussed about?

Ahmad in other struggle trenches (years before the victory)

To be in contact with Hadrat Ayatullah Khamenei, Mr. Hashimi Rafsanjani, Martyr Andarzgu, and Martyr Muhammad Muntaziri (travel to Pakistan)



was that he would practice what he preached to materialize his goals. He maintained that merely being present in high-level decision-makings and having an overall knowledge over the issues would not suffice;

rather one is supposed to put into practice the issues related to the goals. Owing to this, we can see that though he was present in the key centers of decision-making and the high councils during the Imam's leadership, after the victory, and the period after the Imam's departure, he was in close contact with the people's difficulties through continuous trips to the far-flung and deprived regions, in particular. As the officials of the Imam Khomeini Relief Committee, the 15th Khordad Foundation, and the Martyrs Foundation have written in their memories,⁵ in order for him to perceive the pain and suffering of deprived people further, and to take part directly in removing their difficulties, he would persistently ask for being a member of these organs and would like to have a share in the spiritual reward of attending to the affairs of the oppressed people. In the struggle scene, too, he selected the same procedure. While playing an undeniable role in arranging the contacts of the strugglers with the leadership of the revolution, he himself would also take part in releasing and publishing the Imam's messages and books, forming struggling groups. He was active in the sessions of the delegations, and religious and revolutionary associations, in acquiring military techniques, and in organizing the demonstrations. In the SAVAK files, there are many documents bespeaking his frequent comings and goings to the strugglers' houses, his participation in the sessions of the Tehran Revolutionary Preachers Assembly and also of the religious and revolutionary delegations of Tehran and Shemiran, and financing the struggling groups. As regards the role of the Imam's Reminiscent in the demonstrations of the Qum revolutionary theological students in 1350 AHS, one of these documents reads,

From: Qum SAVAK

To: Director General of the Third Office 312 –
very confidential

Date: 12/11/1350 AHS

Subject: Sayyid Ahmad Khomeini's interference in
demonstrations

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According to the received information, he has himself not been among the demonstrators. However, it seems that though not being present in the demonstrations in person, as I have informed you in the telegram no. 50/10/24 – 21/5131, existence of the letter of Sayyid Abd al-Rasul Hijazi addressed to him as to Sayyid Malik-Shir is an indictment of his indirect interference and provocations in this regard.

Qum SAVAK Head, Mehran

At the end, we shall read another document dated 9/9/1351 AHS in which it is referred to the report of holding session by the preachers in the house of Mr. Fakhr al-Din Hijazi, and the participation of the Imam's Reminiscent, Martyr Said Haj Shaykh Fadlullah Mahallati, and some other ones in it, and their decision based on forming the Tehran Clergies Community,

... in this session, Sayyid Ahmad Khomeini has reiterated that I will pay the expenses of this session.

Here, we shall cite a part of the memories of Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini as to the struggle periods. In 1361 AHS, by the request of Hujjat al-Islam wal-Muslimin Sayyid Mahmud Duai, Director of the Ittilaat Newspaper, he has recalled just for once and for all that,

During the time I was in Qum, I would make efforts like other theological students so as to convey the Imam's declarations or the declarations being against the government and the regime to people. Gradually, I came to know that we need a photocopier.

I went to Mr. Hashimi in Tehran. I provide us with a photocopier. I rented a room in the house of one of my relatives and we get busy working there. From among those being with us from the very onset were Mr. Musawi Khoeyniha and Mr. Wahidi.

... gradually, our job extension grew while our space was small. We bought a house near the Imam's house in Qum. We gathered its money hardly, because unless Mr. Pasandideh was informed of the quality of the issue, he would not give money. On the other part, we could not tell the matter straightforwardly. This house was a help to us. Mr. Musawi Khoeyniha who was in contact with other groups, provided us with a photocopier. We would use less advanced sets before. Mr. Musawi Khoeyniha was apprehended. By his wife, he gave me the news that I am supposed to leave Iran. Mr. Hadi was in Qum by chance. I asked him about the circumstances in Pakistan. However, I did not let him know of my purpose. I got in touch with Mr. Muhammad Muntaziri. He came to the Iran-Pakistan border. I gained good experiences during the two weeks in I was there. While returning, I let Mr. Wahidi know of the circumstances. Moreover, a person was introduced to us so we can have cooperation with other groups in Iran via him. Interestingly, we were publishing

the Jalal's book, "Service and Treason of the Intellectuals".

In addition, in order for us to make sure that our work is completely true theologically, we got in touch with Mr. Khamene'i in Mashahd. I went to him time and again. I let him know of the course of affairs partly. At the time, Mr. Hashimi was in prison; otherwise, we would take counsel with him before. [Anyway,] we established connection with the aforesaid group by Martyr Muntaziri. At the beginning, my wife was responsible to establish connection with them so I become sure no one of the opposite side was bringing us under inspection. We did it such that two days a week they would put the equipments they had in a grave in the Now Cemetery every morning and we would take off them every evening. We did so two days a week. I sent a message to Muhammad Muntaziri that this is a difficult task and we are not willing to work clearly with a group with whom we are not acquainted closely. He was working with Mr. Gharadi and Mr. [Ali] Jannati at that time. He sent a person called Said to me. Thank God, he is now busy working for the Islamic Republic for which he has made efforts.

We did not have any problem in terms of working. Our group had all kinds of sets from the paper-grinding set to the printing press. After the apprehension of Mr. Khoeini-ha, we decided to let Mr. Khatami enter into the action [scene]. Thanks to Allah, he assisted us in all aspects. Mr. Hashimi was arrested. After his arrest, inevitably we worked with the Isfahani persons whom he had introduced to us. He had told us in case he was arrested, we would get in touch with them. (I did so after one or two weeks.) One of them called Mr. Ruhani is from the good clergies of Isfahan. Thence, we formed a team house in Isfahan and

another one in Tehran. However, we did not let Mr. Ruhani know of the course of affairs, for it was very likely that he might be arrested. Regrettably, some trivial differences existed among our Syrian friends. So long as I was there, I did not let [this happen]. However, when I left for Iraq, and took up residence there following my brother's martyrdom, one or two cases of confiscation happened in Qum. Mr. Wahidi was in one of these cases. I a letter I received from one of the friends and he had received from the known Shaykh Abbas, Martyr Andarzgu...?

Yes, I received it by that honorable Sayyid. He had pointed to this issue very seriously in this letter. I called to mind there that this is not to the benefit of out establishment. But over the issue I am not permitted to say the issue was intensified. The printing means being in one of the other team houses of which Said was aware were transferred to another team house.

Once it was rumored that the Qum Cinema has been exploded by our group?

One of the friends had said that the Qum Cinema has been blown up by me or our group, while the truth of the matter was otherwise.

I told these issues, for you told me to say whatever I know of the struggle issues; otherwise I was not supposed to say anything today, as I had not said anything during these days.⁶

It is no wonder if we realize that his struggle activities have been made under such conditions that the SAVAK would take meticulous heed of his comings and goings. While observing continuously the secret rules and making use of his exclusive cleverness, the beloved one was supposed to deceive and confuse the covert officer pursuing him. The following three documents are indicative of the nonstop alertness of the SAVAK as well as the rigidity of the struggle feat of the Imam's Reminiscent under those circumstances,

1) From: Center

To: Qum SAVAK – very confidential

Sayyid Ahmad Khomeini arrived at Mashhad in 21/12/1348 AHS. He has pointed out that since he is required to be in Qum during the mourning days, he is going to go back to Qum in 25/12/1348 AHS. While explaining the reason why not reflecting his trip news, keep a close watch on the above-named person's actions and keep us informed of the result.

2) From: Qum SAVAK

To: Director General of the Third Office 316 – very confidential

Subject: Sayyid Ahmad Khomeini

Based on the inquiries conducted about the above-named, he along with a theological student named Kiyani has left Tehran for Qum from the Qum Navard Travel Agency by a car having the number-plate 75277 in 16/5/1349 AHS and returned to Qum in 18/9/1349 AHS.

Qum SAVAK Head, Mehran

3) To: Qum SAVAK head – very confidential

From: Third General Office (316)

Subject: Sayyid Ahmad Khomeini

As it is inferred the SAVAK is unaware of the actions and behaviors of the above-named, the sign of which is his

travel to Mashhad while the Qum SAVAK is not informed of the circumstances. The district SAVAK is supposed to gain information on the afore-said person's decision with utmost vigilance and to reflect the circumstances on time so upon his exit from the region, other SAVAKs keep watch on him right away. Please give order so the officials are notified and keep us informed of the result.

Director General of the Third Office, Muqaddam

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Ahmad and another migration (the forth and last travel to Iraq)

The year 1356 AHS is a decisive year for the movement of Imam Khomeini. Each of the events occurred during this year had a noteworthy effect on the aspects of the Islamic revolution, the globalization of the Imam's movement, and paving the ground for the Bahman 22th victory. From among these events being fated themselves to be out of the divine determination are the historical migration of the Imam's Reminiscent from Iran to the Holy Najaf, the events following it, and his migration together with "the Imam of the Revolution" from Najaf to Paris.

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Ahmad has fulfilled his mission very well in Iran. It is 14 years that he is making endeavors unceasingly in two holy fronts of *jihad* and *ijtihad*. In 1356 AHS when he leaves Iran for Najaf, the relation between

the revolution leader and theological centers and strugglers being inside the country has reached the most desirable and extensive possible manner. The duty of the groups being against the regime is clarified in terms of their commitment to the uprising leadership. The channels establishing connection with Najaf are formed, and the channel connecting the clergy and those being faithful to the Imam's movement is set up by the endeavors of the Imam's companions and his combatant son. On the other part, having learned the *kharij al-fiqh* and *usul* lessons in the presence of the eminent scholars of the Qum Hawzah, the son of the Great Khomeini asks for a wise man like the Imam so as to fulfill his scientific needs and give answer to his scientific questions. In the meanwhile, he reflects on the global dimensions of the Islamic revolution, the extension of the revolution communications abroad, and acquiring knowledge and gnosticism in the presence of the father. The divine determination makes him leave for Najaf so as to assume a new part in the Imam's movement. On the other part, as cited in the memories of the Imam's Reminiscent, after being arrested in 1356 AHS, his fellow strugglers send him a message to the effect that his struggle relations is disclosed and he is supposed to leave Iran. As such, "Ahmad" leaves the homeland for the Holy Najaf for the fourth and last time so as to perform another duty.

To be witness to the painful bereavement of his instructor, companion, fellow struggler, and his one and only brother, Martyr Ayatullah Haj Aqa Mustafa Khomeini in Aban 1356 AHS in the Holy Najaf is a serious test and affliction for the bereaved Ahmad—the test to which the father referred as a divine hidden favor. We observed that the very same martyrdom gave impetus to the uprising of the Dey 19th in Qum. As quoted by the Imam's companions in Najaf, upon the arrival of Haj Ahmad Aqa to the Holy Najaf in 1356 AHS, His Excellency Martyr Ayatullah Haj Aqa Mustafa would emphasize to the office members and the combatant clergies so that, from then on, they refer to him as regards the political and struggle issues.

In parallel with the escalation of the movement aspects, after the martyrdom of Haj Aqa Mustafa – may Allah be pleased with him – the office of Imam Khomeini in the Holy Najaf took advantage of Ahmad. Ahmad had a lengthy experience on the struggle, organizing the relations, managing the Imam's affairs in Qum during the odorous years after the Imam's exile. As such the Imam's office in Najaf turned into a trustworthy center for attending to the relation needs of the movement and the leadership.

During those eventful days in Najaf, the untiring Ahmad could occupy the empty place of Martyr Haj Aqa Mustafa beside the father. With the divine leadership of Hadrat Imam Khomeini, the uprising range was extended to the country over, and to the gathering of the university students and Muslim revolutionaries abroad. Along this vein, Ahmad was a trustworthy and truthful person to the Imam, conveyed the continuous messages of the leader, and was the meeting point of the extensive network of the communications.

The contacts and activities of the Imam's Reminiscent in Najaf was also under the uninterrupted inspections and controls of the SAVAK and the security officers in the Shah's embassy to Baghdad. Apart from these, in cooperation with the SAVAK, the Iraqi Security Organization had also assigned special officers to control the contacts of the Migrant towards Allah. The following documents are indicative of this covert cooperation of the two regimes of Baghdad and Tehran during the Shah's regime against the Imam Khomeini's movement, even after the migration of His Eminency to Paris,

From: Third General Office

To: Head of the Cooperation Office

Please find attached the copy of the letter of Sadun Shakir, the Head of the Iraqi Service, along with its Persian translation for your information and keeping its record.

Director General of the Third Office – Thabiti

[Attached to the aforesaid document, there is a translation of the account given of Imam's son's

phones having been tapped by the Iraqi officers. The SAVAK file reads,

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Information

Those having been in touch with the house of Mr. Khomeini in Najaf:

Mr. Karim: He talked to Ahmad Khomeini and asked him some questions on Qum, Mr, Sharai, and Mr. Astari.

Thawandi: He called from Paris and talked to the wife of Ahmad.

A telegram sent to Yasir Arafat from the house of Ahmad Khomeini

The talks between Radi from abroad and Ahmad Khomeini; the latter gave the information that their friend called Ali Akbar Aqamaneshi has been arrested in Syria while carrying a letter from the Aqa with him. He was asked to give response to the letter.

Ahmad called a person outside Iraq, asking him to be in contact with Saduqi in Paris and to inform him that we enjoy full absolute freedom.

Talks from the house of Khomeini: Speaker: Ridwani, listener: a person called Karim. Karim said that there will be a public strike on Sunday.

Other ones were also in touch with the house of Khomeini from outside Iraq as to the very issue.

Along with the Imam in migration to Paris

The momentous migration of Imam Khomeini from Najaf to Paris was a prelude to the collapse of the Imperial regime bases in Iran and gave impetus to the US's defeat in its most vital and secure base. "Ahmad" was also along with and advisor of the father in this migration and wonderful event. This role has been so vivid and effective that Hadrat Imam Khomeini, may Allah's peace be upon him, has also referred to it in his everlasting testament. He has reiterated that his one and only advisor during that historic and momentous move has been "Ahmad". Here, concerning the manner of the Imam's migration to Paris, we shall quote the Imam's companion to have said in a part of his interesting memories of that great migration as such,

The reason for the Imam's migration to Paris goes back to certain events which occurred some months prior to his having made this decision (to migrate). The popular struggle in Iran having reached a climax, both governments of Iran and Iraq held several meetings in Baghdad following which the conclusion was reached that the Imam's activities now posed a danger not only to Iran but to Iraq also. The interest shown by the Iraqi people in the Imam, and the sensibilities of the Iranian pilgrims in Iraq were something which the government in Baghdad could not easily overlook. Because of this, they (Iraq) requested that our dear brother Mr. Duai make the views of the Revolutionary Council of Iraq quite clear to the Imam. A summary of these views expressed by Mr. Duai for the Imam is as follows:

1. Your Excellency (the Imam) may continue to live a normal life in Iraq as you have done in the past, but you must refrain from those political activities which cause the relationship between us and Iran to become strained.
2. In case you continue your political activities then you must leave Iraq.

“The Imam’s decision went without saying. He faced me and said: Bring both mine and your own passports;’ and this I did. Mr. Duai left for Baghdad with our passports but we were not told what had subsequently happened to them there. Later on, Sadun Shakir, the head of the Iraqi security organisation, came to see the Imam and spoke to him about the issues concerning Iran-Iraq relations, the current state of affairs in Iraq and the region, and other such matters, but at the end of the day he did nothing more than to pass on the Iraqi government’s previous message. Many comments were made by the Imam which unfortunately were never recorded, such as: Wherever I go and lay down my carpet (he points to a pileless Afshar carpet) is my home;’ or I am not one of those *akhunds* who would desist from carrying out his duty simply in order to continue his pilgrimage;’ and other such remarks...

Mr. Duai was summoned to Baghdad to be told of the final decision reached by the Iraqi authorities, that being to deport the Imam; and on his return to Najaf he had our passports with him. The Imam gave permission for our close friends in Najaf to be told of his decision to go to Kuwait—that is to seven or eight of our most intimate companions; and immediately afterwards two letters of invitation were prepared by a friend in Kuwait for both the Imam and myself (our surname and that used in the letters of invitation is Mustafawi, which is why it escaped the attention of the Kuwaiti government). Three cars were arranged for our use and after the morning prayer of the following day we set off—the Imam and myself in one car, and our close friends in the other two cars...

As we were about to get into the car, my attention was drawn to a non-clerical figure standing in the darkness, which on closer inspection I recognised as Dr. Yazdi. Dr. Yazdi had come to receive a message from the Imam which he could pass on to the Islamic societies in Iran, Canada and America, when he unexpectedly witnessed what was going on. Until that moment he had known nothing at all about the Imam's migration; but now he too got into one of the two cars in which our friends were seated. I noticed that we were being escorted by the car of an Iraqi official. The arrangement was that Mr. Ridwani (later to become a member of the Guardians Council) was to carry out his daily routine during the first day of the Imam's absence as if nothing had happened. On the day in question everyone attended the congregational prayer gathering as usual except for the Imam who was no longer in Najaf. We ate breakfast which consisted of bread, cheese and tea, in a cafe. The midday prayer, led by the Imam, was performed by us somewhere along the Iraqi border...

Someone from Central Office came and spoke to us for one hour saying, in a nutshell, no admittance!

We returned to Iraq. The Iraqis were waiting to greet us. They detained us from 2 pm until 11 pm. The late Imlai, as astute as ever, set off for Basra, informed those in Najaf all about what had happened, and returned to us with some bread, cheese, cutlets and other such provisions. The Imam was suffering from extreme fatigue and this worried me greatly. He could tell by my facial expression that I was annoyed at his being kept waiting for such a long period, and he said: Does this kind of thing upset you?' I said: I am extremely upset for your sake.' He said: We too must

go through a bad time at the national frontiers as do others in order to appreciate just one of the thousands of discomforts that are brought upon our brothers; be strong!’ I said: Very well.’

Whilst we were all gathered around the Imam, who was lying down and resting in a squalid room, I turned to the Quran for a portent of things to come, and it read: “*Go to Pharaoh, surely he has exceeded all limits. He said: O my Lord! Expand my breast for me*” (*surah 20, verses 24-25*). Believe me when I say that I then found renewed strength; it was truly amazing... Hence, the four of us then left for Basra, spending the night in a relatively good, clean hotel—the Imam and myself in one room and Messrs Ferdowsi and Imlai in another room. In spite of the terrible fatigue suffered by the Imam, he arose to perform the midnight prayer after having rested for only three hours.

After having performed the Morning Prayer with the Imam, I asked him of his intentions, and he replied: Syria.’ I asked: What if they don’t let us in? What if they treat us like we were treated in Kuwait, then where do we go?’ We examined each of the neighbouring countries in turn—Kuwait hadn’t allowed us to enter; Sharjah, Dubai and other such UAE states would follow suit and refuse us entry; as for the Arabian states, they had consistently cursed us in the past; Afghanistan and Pakistan were out of the question; that left Syria. The Imam had obviously made the right decision. But it was a case of looking before we leaped, for firstly, we would have to enter a country which did not require a visa from where we could make contact with the Syrian authorities to enquire whether they would be prepared to admit us into their country with no holds barred, that is, with no

restrictions whatsoever being placed upon the Imam's activities. This question needed to be raised because if there were to be restrictions placed upon the Imam then we would be better off staying in Iraq where our home was. I suggested that we went to France since a short stay there could prove fruitful, it being easier for the Imam to get his message across to the world: the Imam accepted my proposal and we went to sleep.

At 8 am, I said to the Iraqi officers: 'We want to go to Baghdad,' to which they replied: 'You can go to Najaf.' Then I said: 'No, we shall not go to Najaf.' An hour later the officers came to say that those at headquarters wanted to know of our decision. I said: 'Paris.'...

We spent the night in Baghdad and were once more with our friends for a time. That same night the Imam went to Kazimayn, where the emotions expressed by the people were staggering. The following morning we went to the airport. There was a hold-up; a two-hour delay ensued. The aeroplane was a jumbo jet. The five of us were on the upper floor along with three other people who were unknown to us. A strange feeling had come over the friends who accompanied us; they did not know what was to become of the Imam. Iraqi officials asked to see Mr. Duai, and when the latter later returned he was filled with indignation. Too embarrassed to tell the Imam what the officials had said, he told me: they had said the Imam was never to return to Iraq again! (What audacity! What an effrontery!). I gave a wry smile.

We were on the second floor of the aircraft. Although we never actually got to see the lower floor, there were other passengers there who were also travelling abroad. Two or three hours into the flight, we realised

that we were in fact prisoners inside the aeroplane, since when one of us decided to go to the bathroom (situated on that same floor), one of the three aforementioned “co-passengers” stood up and followed him. In order to be absolutely certain that we weren’t mistaken, the late Imlai got up to take a walk around the lower floor; but they prevented him from doing so. Once Imlai had returned to his seat, a discussion broke out between the four of us during which many questions were raised such as: Do they want to get rid of us? Do they want to kidnap us? Are they thinking of imprisoning us in some country or other? The Imam was looking down; it was as if he were not in fact undertaking such a journey. After talking endlessly, we reached the conclusion that Messrs Yazdi and Imlayi were to disembark at Geneva, whilst Mr. Ferdowsi and myself remained at the Imam’s side. Should they be refused permission to disembark, then we were to create an uproar whereby those on the lower floor would become aware of the situation. Dr. Yazdi told one of the three “co-passengers” that we wanted to disembark at Geneva because we had business to attend to there. Moments later it was announced over the loudspeaker that no passengers other than those destined for Geneva were to leave the aircraft once it had landed.

We began to imagine all kinds of things. The Imam continued to hold his head down. We put our plan into action; Imlai seized one of those who had wanted to prevent him from disembarking from behind, and Yazdi leaped to the stairway. Nothing was said, two of the “co-passengers” simply laying their weapons (which until that moment had remained unseen) on a shelf and going after Yazdi in hot pursuit. Mr. Habibi was at home in Paris, waiting by the telephone as

planned. He was told to rally all of his friends together in Paris Airport and to wait and see whether we were among those passengers who had disembarked—if not, then they were to do whatever they could to prevent the aeroplane from taking off (we thought it probable that they would fly us to some other country once the rest of the passengers had disembarked). In the meantime, the Imam led us in the midday and afternoon prayers. Minutes after having performed our prayers we were pleased to see that Messrs Yazdi and Imlai had returned; and only then did we tell the Imam of what had happened and of the things we imagined might have happened. Imam said: You must be mad!’

We arrived in Paris... That night representatives of the French government came to tell me that: We are now confronted with this situation, and like it or not the Ayatullah is here. Had we known about this then we would not have allowed it.’ They requested to see the Imam and the Imam granted their request. They came and told the Imam that he was not to engage in any political activities whatsoever, to which the Imam replied: We thought that here would not be like it is in Iraq. Wherever I go I shall say what I intend to say; I shall travel from airport to airport and from city to city in order to be able to tell the world that all of the oppressive governments have joined hands to prevent the oppressed from hearing our message. But in spite of their efforts I shall make the voice of the courageous Iranian people heard throughout the globe—I shall tell the world of what is happening in Iran.’⁷

As such,

Neauplè la Chateau turned into the news center of the world. A man having come from that corner of the

East is to deliver the monotheistic message of the prophets to the land whose settlers have forgotten Allah sought refuge to machines, money, and capital, and are alien with spirituality and divine values. He is going to defend the originality of his divine and Islamic revolution as well as the epopee made by the Iranian great and leading nation along this holy way. The shining sun of the Great Khomeini's visage is accompanied in this migration by a moonlight named "Ahmad".

Decisive endeavors made by Ahmad in Neauphle la Chateau

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The beloved Reminiscent of Imam Khomeini had with him a provision from the years replete with the experience of confronting with the Pahlavi regime in Iran as well as the spiritual and scientific achievements from the Qum Theological Center. He

along with the Great Migrant of the Islamic Liberating Revolution left Baghdad for Paris in Mehr 1357 AHS so as to accompany and cooperate with the revolution leader in the biggest cultural and political transformation of the Muslim World. The sociopolitical studies of Ahmad, his close recognition of the essence of political groups existing in the arena at those days in Iran, and his unique sagacity and astuteness made him play his most crucial role in strengthening the leadership of Imam Khomeini. Those being aware of the history of the Islamic revolution events take it for granted that after the 15th Khordad uprising in 1342 AHS, the most important and critical juncture of the revolution history is related to the very periods and events of the year 1357 AHS. During these days the Shah's regime, the US being his main supporter, and his European allies left no stone unturned to prevent the collapse of the regime – the regime which more than three successive decades was keeping the illegal interests of the western governments in the strategic and geographic region of the world. The triumph of Imam Khomeini, the disintegration of the puppet regime of the Shah, and the collapse of the imperial system in Iran was akin to the earthquake which not only made their security gateways fall down, but its uncontrollable waves would seriously shake the stability of other puppet regimes in the Muslim lands. Owing to this, with the passage of time and getting closer to the last months of the life of the Shah's kingdom, the collapse signs would manifest further. The scope of the covert endeavors made by the governments supporting the Shah and hatching plots to make a detour in the path of the movement would also increase. We can clearly observe some instances of these unsuccessful efforts

in the collection of the documents gained from the US Espionage Den.⁸ To establish connection with the political groups being against the Imam's policy, to support some figures from among the affiliated clergies and political parties so as to create rift in the people's lines, to create commotion and disorder, to change some agents and policies inside the regime so as to deceive the public opinion, and to sketch the bloody coup of the military officials in the case of the collapse of the Shah's regime are some part of the endeavors made along this vein. On the other part, during these days, thanks to the hearty uprising of the Iranian nation, heads and members of the political parties and groups were released from prison. In order for them to organize their shattered establishments and take advantage of the current circumstances, they became active. Simultaneous with this, hundreds of new-fangled groups with deceiving and colorful names declared their existence during these days. While not having the least relation with the recent uprising of the Iranian nation, Islamic goals, and its leadership, they laid claim on having inheritance in the revolution.

Exactly under the very conditions which according to the nonstop messages of the revolution leadership, the Iranian pious youth, women, and men were hazarding their life in front of the tanks and machineguns of the regime officers, they were talking about the unclear previous struggles. Under such conditions, circumstances, and while the destructive storms, plot waves, and the poisonous propagandas had disturbed the atmosphere, a man having migrated beyond the world and having come from heart of the Europe foils the intrigues with his miraculous breath of Christ. With his extraordinary leadership the instance of

which can only be found in the prophets' movements, with delivering a short speech or delivering a few lines of message, he would disappoint the hopes of the enemies having made arrangements for several months to materialize their plots. Despite all these limits, by the elapse of just a few hours from the messages of Imam Khomeini, they would be disseminated throughout Iran like a wave. The Iranian cultured and literate people would raise the contents and concepts of the messages in their slogans in the nationwide demonstration as a national request. The confrontation of the two goodness and evil fronts continued in favor of the faith companions.

During all these periods, a beloved and unforgettable man called "Ahmad" would accompany the illuminating sun of the revolution leadership like a shadow.

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son of "Ruhullah" being replete with struggle and honor, the very same juncture of his effective presence beside the father during the residence in Paris would suffice to become aware of his unique role in

strengthening the position of the Islamic revolution and the Imam's leadership and in thwarting the intrigues of the governments being hostile towards the revolution.

With his knowledge of the ways, mottos, and essence of the internal political groups as well as of the conditions of the courses having infiltrated into the theological centers, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini would guide the center of the revolution in Neauphle la Chateau like trustworthy advisor in all courses. He was so sensitive towards following up the goals and intentions of those rushing to the visit of the revolution leader in Paris with different motives and

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as occasions arose in those days. This had caused those being opposed to the policies of the Imam not to attain an iota of success. The importance of the far-sighted leadership of Imam Khomeini and the role of his righteous son during the residence in Neauphle la

Chateau will manifest is we pay attention to the reality that the travel of Imam Khomeini to Paris – as elaborated on in the first section of this paper – was made without any predetermination. France was one of the countries supporting the Shah's regime in Europe. In the last scenario of the US administration so as to prevent the collapse of the imperial system in Iran and Shapur Bakhtiyar's assuming power, the heads of this country along with those of England and Germany, and the US concluded an agreement in the Guadalupe Conference to support the imperial regime of Iran.⁹ Imam Khomeini's and his cleric companions' presence in a European country, under the most critical conditions of the revolution, was out of chance and for the first time. Other than the Muslim and pious elements siding with the Imam's movement in the European Islamic Associations Union, most of the political groups and figures dwelling in France or Europe were backing up the parties being essentially in opposition to the Islamic revolution and the clergy's leadership. Since time immemorial, they were familiar with the European atmosphere and had extensive relations with the political press, media, and parties of these countries. In case there existed no divine will, the astounding sharp-sightedness of the Imam, and the untiring endeavors of the sage and clever son of that beloved one, the political courses being opposed to the Imam's line would surely ride on the uprising waves and then cause it to be deviated. We have been witness to such deviations tens of times during the contemporary history of Iran and the similar uprisings in the Third World. At those days, the western mass media in consonance with the press inside the country were trying their best so as to highlight the bankrupt political parties and agents, to isolate the clergy, and

to deny the leadership role of the Imam in the Iranian nation's uprising.

In addition to confronting with the political parties being deviated from the Imam's line, managing the Imam's office affairs in Neauphle la Chateau, holding the press interviews on time, utmost meticulousness in translating the interviews and messages of the Imam, and preventing them to be distorted by the interested groups, Hujjat al-Islam Haj Sayyid Ahmad Khomeini had also another most important mission. That was the establishment of extensive and necessary connections between different strata of the Iranian revolutionary people and the revolution leadership abroad.

At those days, the Persian radios abroad would adjust and release the news related to the Iran's events according to their own interests and goals. Inside the country, too, a great deal of the press was at the disposal of the leftists and rightists making the most of their opportunities. While the people were confronting with the military forces of the Shah's regime, they had resorted to the pen means so as to find a place of refuge for the days to come and to make the best use of the revolution. The public media were also under the sway of the military rule of the Shah's government. They had no mission but to distort the news and tarnish the image of the revolution. Under such circumstances, to deliver the messages of the revolution leadership on time, to establish continuous connection between Paris and Tehran so as to receive

the news of the revolution on the spot, and to convey the Imam's instructions to the Iranian people were the most essential feats. Any sort of pause or disturbance in this could change the conditions to the benefit of the revolution enemies having a wide range from the special group of Carter in the White House, to the CIA Organization, to the US Espionage Den in Tehran, to the western embassies and governments supporting the Shah, to the General Huyser's group having come to hatch the military coup in Tehran and dwelled in the Shah's Army's Joint Staff, and to the establishments of the SAVAK, Bakhtiyar cabinet, political groups being opponent to the revolution and planning to take the opportunity.

The undeniable role of the Imam's Reminiscent and his round-the-clock efforts in Neauphle la Chateau were so crucial for the advance of the Imam's goals and delivering his messages to the inside of the country. Along this line, he would hazard his life. According to the eyewitnesses and the Imam's companions in Neauphle la Chateau, the works and activities of Ahmad were to the extent that he fell sick several times. He had really dedicated his life and

existence to the Imam and the revolution. Another crucial responsibility that the hero of the Ashura-like movement of Imam Khomeini had assumed in Paris and then Iran until the moment of the Imam's departure was to safeguard the beloved one who was the revolution's spirit and soul. The enemy had pinned his hope to the oldness and sickness of the Imam. Once in a while, the foreign media would give the news on the top of their distorted news that the revolution has come to its end and the Imam is sick. Apart from these conditions, the assassination attempts against Imam Khomeini were also the worrying issues the news of which would be put forth in the media at those days. Later on, the SAVAK documents and confessions of the military heads of the Shah's regime and the western statesmen unmasked these evil intentions. While making use of his intelligence and experiences, without being an obstacle for the people's relations with the Imam, the Imam's Reminiscent had organized the surest ways of safeguarding the Imam. The medical cares on the one hand, and disappointing the hopes of SAVAK, hypocrites and opponents of the revolution in their assassination attempts against the Imam's life, on the other, were the valuable services rendered by the true son of the Imam and the revolution. In view of this, he the Muslim revolutionaries and those having learned the lesson of *jihad* from Imam Khomeini are indebted to him.

In this respect, the Supreme Leader of the Islamic Revolution, Hadrat Ayatullah Khamenei says,

No doubt, the health, physical strength, and work power of that Eminent Leader during the 10-year perilous period, while having old age and heart

decease, hinged on the sympathetic cares of this kind son. Owing to this, the Iranian nation is verily indebted to this late beloved one. The history of the worthy services of the deceased is not limited to the periods after the victory. His role during the period of the Iranian nation's struggle is also unforgettable and distinctive. The closer we get to the juncture of the Islamic revolution victory, the bigger and clearer will be the role and share of its owner. When arriving at the time between the catastrophic passing away of the late Ayatullah Haj Sayyid Mustafa Khomeini, the older and prominent son of the Imam and the days of the return of the Great Leader of the revolution to the country, the role of the late Haj Sayyid Ahmad Aqa finds a unique and exclusive status in the revolution issues. Without a doubt, in the last months of the movement period, no one has to such an extent revealed an effective and key role as to the eminent Imam. His ceaseless endeavors alongside the illuminating candle of the beloved Imam's presence has brought about many blessings and facilitated many difficulties.¹⁰

Entrance to Iran and association with the Captain of the Revolution Ship

By and large, in Bahman 12, 1357 AHS, the sun of the Islamic revolution rose from the west of the world and the most splendid welcome ceremony took shape. Imam Khomeini had made the decision to go back to

the homeland under such a condition that the news of closing the airport, exploding the airplane, and the bloody coup of the military officials was rumored everywhere. The friends were worried about the Imam's life. The enemies of the revolution regarding the Imam's presence in Iran tantamount to the definite finishing of their jobs resorted to all kinds of techniques so as to dissuade the revolution leader to make such a trip in the hope that they will find a way to put out the flames of the uprising inside the country or will silence its leader. They were heedless of the fact that the Revolution's Moses has made his decision and resolution so do away with the Pharaoh of the Time in a land whose people's hearts is replete with the love of the Commander of the Faithful and the Doyen of the Martyrs (*a*). In this brilliant decision and magnificent event, the same as the decision of migration to Paris, "Ahmad" is the Imam's advisor, the Imam's accompanying person, the Imam's companion, and the Imam's devotee. As before, he has set out with the necessary provisions for the trip, arranged everything on the change of the airplane carrying the Imam, selected the companions, and contrived the due controls, and vigilances so that the Captain of the Revolution Ship lands the shore on

which millions of the revolutionary people were awaiting him.

The erect stature of a man in whose kind hands was the glory and independence of the Muslim *ummah* appeared on the airplane stairs, the tears of joy shed of the eyes of those awaiting him. 14 years of hardship had come to the end. Alongside the Great Khomeini, the kind visage of Ahmad was shining like the moon beside the sun. It is years since he has found the gem of the reality in the presence of Khomeini, lived with Khomeini, struggled along his way during the hard periods of loneliness with the love of Khomeini, and come now with Khomeini so as to share with him the planting of the sapling of the Islamic government, the very old wish of the Shiah. He has come so as to accompany the old gardener. Blessed is the true son of Khomeini for this companionship and brilliance.

There will be no happiness superior than being alongside a self at peace like that of the Imam, becoming his trustworthy advisor, being of close relationship with Khomeini, and living with Khomeini from birth to death. Undoubtedly, these merits are as the result of the prayer of that perfect gnostic, Hadrat Imam Khomeini. As, he said, "O Allah, keep Ahmad laudable."

In order for us to take advantage of the biography of Ahmad having been nourished from the educative school of the Imam, we shall here point to a memory of the Imam's Reminiscent from the moment of his arrival in Bahman 12th. He has retold this just a few days before his departure in a gathering,

When the airplane landed on the airport, Hadrat Ayatullah Pasandideh (the older brother of Imam Khomeini) came in the airport and visited Imam Khomeini after years of separation. He spoke to him for some time. When leaving, Hadrat Imam said, “Aqa [: Ayatullah Pasandideh] is to go ahead and I shall come after him.” I said, “It is 14 years since the people have been waiting this moment. The domestic and foreign correspondents and photographers are waiting to depict this historic moment.” My insurances were of no avail. At last a solution came to my mind. I offered to my honorable uncle that he along with a group of the Imam’s companions having

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come from Paris land from the airplane and join the audience in the VIP lounge and later the Imam will dismount. Such happened and the Imam was not willing to disregard one of the ceremonies of the Islamic association and go ahead of his older brother

even under such circumstances that millions of people had fixed their eyes upon him!

After a short visit with representatives of the revolutionary strata in the VIP lounge, Imam Khomeini along with his beloved son left for the Azadi Square and the streets and roads ended in the Behesht-e Zahra Graveyard. The shoreless waves of the population were waiting for the leader's steps while having flower in their hands. In the Behesht-e Zahra Graveyard, Ahmad made ceaseless efforts so as to prevent the population pressure lest it might cause harm to the Imam, and as the result of this he fainted fore a while. Owing to this, the historical speech of Imam Khomeini in Behesht-e Zahra is one of the rare cases in which we do not see the charming visage of Ahmad.

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impossible for the Imam to get on the helicopter. At last, after half an hour of the endeavors made by the Imam's companions, he along with his beloved son and also Hujjat al-Islam wal-Muslimin Natiq Nuri was

transferred to a region adjacent to Behesht-e Zahra. From there, they headed towards the Refah School by the helicopter. However, for the crowd of people, lack of information and knowledge on enough security for landing, by the forethought of the Imam's son and his suggestion, the helicopter changed its direction and landed on the yard of the Imam Khomeini Hospital (Hezar Takht-e Khabi). Upon coming to know about the Imam Khomeini's presence, the personnel and patients rushed to the yard to express feeling and visit the leader. After this momentous and short visiting, Hadrat Imam along with his eminent Reminiscent went to another place by a car. From there, they headed towards the house of one of the Imam's relatives in the Shariati Street by Mr. Natiq Nuri's car. At the night (Bahman 12th), he went to the Refah School. From then on, he assumes the guidance of the revolution affairs during the Ten-Day Dawn of the Islamic revolution. In the meanwhile, the puppet cabinet of Bakhtiyar had pinned its hope to the Shah's generals' coup with the support of the US.

The shocking confessions of General Huyser to the effect that in Bahman 12th he has been in charge of the Shah's Army's Joint Staff and in command of the defeated operations of the Shah's agents discloses an astonishing and miraculous story on the Imam's return from Behesht-e Zahra. In his memories, Huyser elaborates on the possibilities after the Imam's arrival and the US's and the Shah Army's confrontation plans as such,

In case the situation went on well and peacefully, no uprising happened, no referendum was held, no

point as to the declaration of a new government and the like was uttered, and no action for the overthrow of the [Bakhtiyar] cabinet was made, there would be no need for any special measure. However, if the religious groups or the third agents would treat coarsely, we were supposed to confront with it right away and the confrontation was made in serious and decisive manner. The next possibility was that Ayatullah might call for the dissolution of the government and replacing it with his own interim one. According to our decision, this was also supposed to be denied right away and decisively. What was taken for granted by us was that any successful or unsuccessful action to do away with Ayatullah would result in full anarchy or perhaps the whole country would face with an internal war. Such being the case, the army was supposed to tackle with the issue immediately. We had access to ammunition, transportation system, tanks, and everything we needed save the fuel... we had access to all means of a holy war!!¹¹

The respected readers should know that by “the decisive and immediate action” in the case of declaring an interim government by the Imam and his order for the continuation of the uprising, Huyser means the very same all-out coup the aspects of which has partly been disclosed by this American general in his book. In the book, he has shamelessly talked about killing 40 to 50 thousand people during one or two hours in the swift operations under the pretext of preventing further killings. At any rate, the arrangements had been made in advance. Huyser goes on to write that his operational groups were listening closely to the Imam's speech in Behesht-e Zahra by radio so as to come to know that which one of the

confrontation plans is to put into practice. Imam Khomeini said straightforwardly in his speech that he will assign the interim government soon and establish the Islamic government. Huyser writes in this regard,

He said for sure that the current government is illegal and he will replace it with his elected government which will be a pure Islamic one. He gave us a taste of his own medicine.¹²

It was clear that with the adoption of such clear-cut and irreconcilable stances by Imam Khomeini, which one of the predetermined plans of the US is to be put into practice. They had pinned their hopes to the plans of Timsar Rabii (the extinct commander of the Shah's Air Force). He had assured the Shah of the faithfulness of the forces under his command, heedless of the fact that it is a long time that a great part of the army personnel, particularly the Air Force personnel, as well as the Air Force officers had joined the Imam's movement. As we witnessed a few days later – Bahman 19th – a great number of the non-commissioned officers and the Air Force officers paraded in the presence of the Imam and proclaimed allegiance to him. At any rate, the direction change of the helicopter and its unforeseen landing on the Imam Khomeini's Hospital foiled all schemes of the commander-in-chief of the NATO military forces in Europe. Huyser writes,

The helicopter left for the residence of the [Imam] Khomeini. In the meanwhile, [Imam] Khomeini ordered all of a sudden that the helicopter is to go towards the Tehran (Hezar Takhtekhabi) Hospital. The pilot informed the issue by the wireless. However, we came to know of this when they had arrived at the hospital... we tried so as to establish

connection with the pilot via the wireless or telephone but we failed to do so. Rabii had lost his temper, for the helicopter was his, and the pilots were under his command. Rabii would regard himself in charge of the unsuccessful mission. We came to know that the helicopter is drawing near and Ayatullah along his advisor have gone on board and left. Apparently, everything had been arranged in advance. The security and precautionary measures should be made properly, for no one was seen in the surrounding. Just a car and driver were present there. The group was almost frightened and we did never know what will happen next...we began conducting research so as to know if he has any old friend to go to him or if he has a asylum or not. But we failed to gain any information. The bird had flown!! The people were dispersing and everything was still quiet. Just until the change of program on the part of [Imam] Khomeini everything was in place, but the group was deeply worried. Now, they were sure that the Shah's monarchy life has come to the end... the Iranians [that is, the generals being the members of the Huyser's coup group] were confused and did not even believe in their own words. I would like to know what plans Eric Fon Marbod¹³ has in mind to get rid of such a deadlock.¹⁴

Next confessions of General Huyser and the events occurred after Bahman 12th indicated that neither for this "deadlock" of the US which happened by a wonderful story and the smart decisions made by the bold son of Khomeini, nor for other deadlocks of the US in confronting with the Islamic revolution, there was no solution but that the White House accepts the defeat and gives order so its advisors leave Iran.

In the meanwhile, by the “advisor” who landed from the helicopter along with the Imam in the hospital and headed towards an unknown place, General Huyser means the very same known figure of the revolution, viz. Hadrat Hujjat al-Islam wal-Muslimi Haj Sayyid Ahmad Khomeini. This is not the first time that officials of the large espionage, information, and military bodies confess baffled vis-à-vis the surprise measures, swift and meticulous programs, and the wonderful and unforeseeable decisions made by Hadrat Ruhullah a few fateful cases of which have been adopted by the presence and participation of his son “Ahmad”. Prior to this, in the course of the Imam’s migration to Paris and the extensive activities of the revolution leadership in Naeuphle la Chateau, despite the repetitive intimidations and ultimatums of the French government as to the return of Imam Khomeini to the homeland as well as the time and manner of this historical trip, the revolution enemies had experienced their impotence. Apart from these, Ahmad had mixed up the very pretentious SAVAK of the Shah for 14 years with these techniques. We referred to numerous documents of the sort in the first section of this paper. Here, in the last chapter of the periods of the Imam’s Reminiscent’s struggle with the Shah’s regime in Bahman 1357 AHS, we shall point to another one of SAVAK’s document which is indicative of many points in this regard. This document is the report given by one of the SAVAK agents in Iraq of overhearing the Imam’s Reminiscent’s talks with one of his friends in the Holy Najaf. It is to be noted that in the first section of this paper, we elaborated on the fourth trip of the Imam’s son to Iraq in 1356 AHS. As, we pointed out that one of the motives of this journey has been to arrest a

number of his cleric and non-cleric fellow strugglers. The following document refers to this as well. Meanwhile, the very confidential document of SAVAK is written according to the fanciful and vain Shahanshahi calendar, and by 37 it is to mean 1357 AHS. Interestingly, in the opinion section of the high-ranking officials of the SAVAK underneath the original document, the Persian word “منحط” has such been written wrongly, “منحت”! This is indicative of the education level of the agents of the Shah's Security Organization. The document text is as follows,

Very confidential

Nahid, Iraq

23/3/37

Subject: Sayyid
Ahmad Khomeini

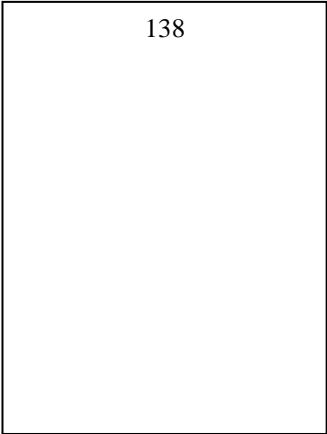
The above-named
has recently
declared that some
time ago one of the
Iranian security
employees has
expressed regret,

saying that we came to know very late that Sayyid Ahmad Khomeini has been so active in Qum. What a pity that he fled of our hands. While expressing concern for the disclosure of his relations with the guerrilla groups, Sayyid Ahmad expressed satisfaction for he has left Iran before being arrested.

Sunday opinion: the news may be true. The mean agents inform right away Khomeini and his son Ahmad of all the matters exist in Iran especially the issues related to Khomeini and his band directly.

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The Beating Heart of the Islamic Revolution dwelled in the Alawi and Refah School of Tehran at 1 p.m. in Bahman 12, 1357 AHS. This place was the center for guiding and commanding the revolution affairs during its most momentous days until Esfand of the very same year when Imam Khomeini along with his trustworthy son and advisor, Ahmad, left for Qum. It was in the very simple and popular place that the key decisions related to the continuation of the revolution, the manner of laying up the military machine of the Shah's regime, and the neutralization of the US coup plot were made. It was a few days after the Imam's residence in this place that in despite of the puppet cabinet of Bakhtiyar, and the formal declarations of the White House and European states in support of him, Imam Khomeini set up the revolution's provisional government. In the meantime, he issued the order of preventing the illegal ministers of the Shah from coming in the ministries, of the dissolution of the formal Majlises of the Shah, and of the formation of the revolution committees. It was in the very same place that tens of thousands of those being eager to visit the Imam would rush to the presence of their beloved leader daily. It was in the very same place that the first TV network of the Revolution Visage was set up while the TV and Radio was under the siege of the Shah's Army. It was from the very same



momentous place in the revolution history that in Bahman 21, Hadrat Imam Khomeini issued the short decree of breaching the martial law and of the people's presence in the streets. It was short after this decree that the basis of the old and putrefying Shahanshahi system was removed of the Islamic Iran and the American generals and military advisors of the biggest nuclear power of the world fled from the dangerous situation.

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of polytechnism in the white House has formally referred to the victory of the Islamic revolution in Bahman 22 as an earthquake which has shaken the pillars of the existence of the west and Israel. It was after the revolution victory that from the most leftist regimes to the European states and darlings of the US in other countries became united against the Islamic revolution so as to confront with a newly-emerged – and according to them unknown – phenomenon. The sedition waves went up. The dreadful storms of plot and discord spread from every direction. The red and

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black flags of affiliation and discord were hoisted in every hook and corner of the country by them. The end of the line of all plots was the US embassy in Tehran. Unlike their first promise with the Imam, some of the heads and members of the revolution's provisional government adopted the reconciliation, weakness, and compromise solution. They spoke about dissolution of the revolution committees, revolution courts, and the organs having been established newly to safeguard the revolution. The Imam's order of mobilization of the nation for constructing and repairing the destructions having left behind by the notorious Pahlavi dynasty as a result of 57 years of treachery had made the people throughout the country enthusiast and active. Weaknesses of the provisional government, however, had given impetus to the covetousness of the anti-revolutionary agents so that, in Kurdistan, Gonbad, and other regions, they had tuned the melodies of sedition. However, none of these difficulties, internal crises, that propagandistic hues and cries, and unions of the foreign enemies could have the least effect on the firm faith of the Captain of the Islamic Revolution. He has now decided definitely to lay the foundations of Islamic republic system and set up the divine government as soon as possible.

As such, during these days, the Refah and Alawi Schools have turned into the centers of neutralizing the plots and the hearts of guiding the Islamic *ummah* in confrontation with the domestic and foreign enemies of the revolution. Ahmad has shouldered the responsibility of attending to the affairs of this center, the same as the Imam's Office in Neauphle la Chateau and the uprising center in Qum during the years after

the leadership's exile. As a reliable expert, while taking part in the key decision-making sessions of the revolution and delivering the Imam's messages, and reflecting the revolution events to him instantly, he was not heedless of safeguarding the Imam and taking care of him even for a moment like before. The Imam's heart beat was the echo of the revolution boast. Ahmad's deserved this honor to be a means of the will and favor of God, the Exalted, in preserving this luminous heart. If we take a look at the documents and books related to the abortive coups against the Islamic system and its leadership as well as the assassination schemes and attempts against the Imam's life, and in case all documents of these efforts of the alien agents are published a day, Ahmad's distinctive role to defeat the enemies will manifest further. Here, we shall suffice to refer to a case in this regard, quoting the Imam's Reminiscent as saying,

As soon as the anti-revolutionaries and hypocrites [*munafiqin*] stood against the Islamic system and the assassination attempt was placed in their agenda, I said to the security officials of Jamaran that no one, even from the officials or the high-ranking persons is permitted to bring with him sack or any other means when visiting the Imam. A few days after the explosion of the Islamic Republic Party [Office], members of the cabinet and the National Security Council came to the presence of the Imam. Some one from the Security Office situated on the Bayt juncture [in Jamaran] called me, saying, "Kashmiri, the National Security Council Secretary, along with Martyr Bahonar and Rajai has come, while having a bag with him, saying, it contains the means and minutes of the Security Council and is needed to be in the session'." I said, "Tell him it is impossible and he

has to hand over the bag.” Several other times they called me and it was of no avail. Martyr Rajai came to me, interceded for him, and said that he knows him and he is reliable for the council members to the extent that at times they perform the congregational payer by his *imamat*. I said, you are right but we cannot cancel the decisions we have made for the Imam’s interests after specialized discussions. He became partly piqued for my insistence. In the meanwhile, they informed that the National Security Council Secretary (Kashmiri) has taken his bag while being in temper and left, saying, “I will not take part in the session!” One or two days after this, the very same hypocrite – namely, Kashmiri – who had shown off to that extent and won the confidence of the officials while putting the same bag – later on, it was made known that it contained explosives and time-bomb and he has left the region lest his insistence in Jamaran might disclose his secret – in the venue of the Security Council session in the Prime Minister Office has taken the life of the most beloved figures of the revolution, i.e. the dear martyrs Rajai and Bahonar, and fled.¹⁵

It is worth noting that the very hypocrite, Kashmiri, had confessed after his escape that he was at first appointed to put up the explosives in the session of the officials’ visiting with the Imam. After failing to discharge this mission, however, he has taken the explosives to the Prime Minister’s Office. The aforementioned story is just a case of the meticulousness and firmness of the son of Ruhullah in the failure of the revolution enemies. During all the 11-year period of the leadership of Imam Khomeini after the revolution victory, it was the very same meticulous safeguarding management of his which

rendered the assassination attempts of the US mercenaries and the Imam's enemies futile. Although the blind-hearted assassins dealt heavy blows to the oppressed people of Iran during several years in different scenes, all doors of Jamaran remained closed to them. And this was, of course, out of the divine favor and the round-the-clock prayers of the Iranian nation. However, as we referred to before, the divine grace and succor needed a means and channel and this honor was given to Ahmad.

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In Isfand 10, 1357 AHS, Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini along with Hadrat Imam Khomeini, may Allah be pleased with him, left for Qum. He paved the ground right away for guiding the revolution affairs, attending to the Imam's Office's affairs, and providing the conditions for the

Imam's extensive relations with the people and officials rushing to visit the Imam in Qum daily in successive turns. He was the first person to deliver the orders and instructions of the Great Leader of the Revolution to the concerned centers with an indescribable love and faith. He was not negligent even for a moment so as to follow up them to be carried out. He himself had struggled for years to bring to the end this splendid revolution. Now as a seasoned expert he was taken counsel with by the Imam and the country organs and officials. Except the case he was sent on mission by the Imam, he would never become detached from the Imam even for a moment. He considered his life to be meaningful with being beside the guidance sun of the Imam and would not give precedence to any position or status over this honor. Ahmad was a role-model in terms of his management for those being familiar or having worked with him from close. Having chosen the well-versed and reliable persons, he had made the Imam's Office so effective that the very small establishment would provide all information or connection needs for the leader of the greatest contemporary revolution. There was no room for bureaucracy and afflictions of the administrative systems in it. Attending to the great amount of the office's routines: from studying hundreds of letters sent by the people to arranging the repetitive and successive visits of different strata of people with the Imam, arranging the officials' visits, conveying the Imam's messages instantaneously, reflecting the Iran's and world's news and happenings to the revolution leader, regulating the financial affairs, religious funds, and the like, irrespective of all sensitivities, security issues, and medical cares... to compare this amount of feats with the number of

human forces of the Imam's office (around 20 persons) and the very limited and congested space is itself an instance of the management being confined to the divine leaders and a character like Imam Khomeini in whose school Ahmad had been brought up. Essentially, in the management field the principles, behaviors and policies of Imam Khomeini the manifestations of many of which can be witnessed in the management method of his beloved Reminiscent are to be reread and even taught so it was made clear that what major or essential differences exist between the divine management system emanated from the spiritual love, faith, and motives, and the customary and usual systems.

The one-year period of Imam Khomeini's residence in Qum from Isfand 1357 AHS to Bahman 1358 AHS when His Eminency left for the Tehran Heart Hospital (Martyr Rajai) for the heart decease was an onerous period of radical changes in the sociopolitical system of Iran. At the very same juncture, the unprecedented referendum of the Islamic Republic, the Expert Assembly elections, and the elections of the first round of the Islamic Consultative Assembly were held. The foundations of the Islamic system were laid at this period. All of these happened under the circumstances which an extensive front on the part of the foreign governments had begun against the revolution. Inside the country, too, agents of the grouplets did not withhold from creating any kind of discord or sedition even by setting fire on the wheat stacks of the villagers. The newspapers were still an arena for the leftists or rightists. Neither what we enumerated, nor the disturbance of the Muslim People Party, nor the disturbances of the like could affect the Iranian nation's will power. Ahmad played a

noteworthy part in defending the Imam's revolution and confronting with the fusses and particularly with the schemes of the pseudo-clergies' being opposed to the Imam and the revolution. Here, we are going to compile the biography of the Imam's Reminiscent; otherwise, as regards the resistances and honors of the Iranian nation, we were supposed to refer to the leading role of such eminent figures as Allamah Martyr Murtada Mutahhari, the Oppressed Martyr Dr. Beheshti, Martyr Bahonar, Martyr Rajai, and such personalities as Hadrat Ayatullah Khamenei, Mr. Hashimi Rafsanjani, officials and heads of the Islamic Republic Party, Mr. Karubi, Mr. Mir Husayn Musawi, and other brilliant cleric and non-cleric figures from the Imam's companions who have played different parts in the arenas of defending from the ideals of Imam Khomeini either before or after the revolution victory. Every one of them commensurate with his position or mission has made sacrifice to curb the

plots flood, to strengthen the Imam's leadership and the rule of the Party of Allah over the country, and many of them have even dedicated their lives along this path.

The Imam's Reminiscent and the Second Revolution

(Occupying the US Espionage Den)

More than half of the life of the Imam's Reminiscent has been spent in the events of the movement of Imam Khomeini and the Islamic revolution. Therefore, to elucidate the role and relation of that beloved one with the events of the revolution periods is in reality the elucidation of the most main part of his biography.

One of the most important events which happened in the first year after the Islamic revolution victory, gave rise to radical transformations along the revolution path, and had a great influence on the political equations and the happenings related to the Islamic revolution is the story of occupying the US Espionage Den in Iran. This event affected directly the internal policy of Iran and the foreign relations of the Islamic republic around 15 months. From then on, too, the effects and consequences of this event have always been put forward as one of the effective factors in the arena of the political issues of the Iranian society.

The domestic newspapers wrote in Aban 15, 1358 AHS,

Tehran – Pars News Agency – At 15:40 o'clock in Aban 14, 1358 AHS, Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini, the son of Imam Khomeini, entered the occupied yard of the US embassy and was welcomed enthusiastically by

the university students. The Muslim university students following the Imam's line who have occupied the US embassy the last day invited Hujjat al-Islam Ahmad Khomeini in their declaration no. 9 so as to join the university students to obtain information as to the situations prevailing inside the embassy. At first, he was supposed to enter the embassy place from the southern door; however, for the assemblage of people, he entered from the eastern door inevitably. Inside the embassy, Haj Sayyid Ahmad Khomeini faced with the vigorous welcome of the university students and of Hujjat al-Islam Musawi Khoeyni who has been with the university students having occupied the embassy since yesterday. Allegedly, the Imam's son is going to take part in an interview with representatives of the mass media today.

In Aban 13,1 358 AHS, the news of the US Embassy's occupation in Iran by the Muslim university students following the Imam's line – this even is known in the Islamic revolution culture as “Occupying the US Espionage Den” – at the top of the news headlines brought about a wave of reactions in the world over. This news shook the White House, CIA Organization, and other decision-making and information centers of the ruling delegation of the US like a thunder-like storm. This event was the second vital blow to the political prestige and legendary authority of the US superpower dealt by the Islamic revolution in less than one year.

After the Islamic revolution victory in Bahman 22, 1357 AHS and the collapse of the Pahlavi monarchy pillars – which had played the role of a gendarme directly supporting the interests of the US and the West in the Persian Gulf region – the US

administration had pinned all its hope on forming anti-revolutionary organs and causing commotion and disorder inside the country through its embassy in Iran. By doing so, the embassy would like to make the best use of the weaknesses of the interim government as a pressure axis and to strengthen its influence on the provisional government and the key bases of the country. Later on, numerous documents of the sort were published. Along this vein, it was going to change the newly-established political system from within for its illegal goals and interests; i.e. the very experience which had successfully been passed by the US in many of the Third World countries. This experience had easily been gained in Iran before in the course of the nationalization of the oil industry. It was natural, therefore, that the occupation of the influential centers and the US overthrow in Iran to be faced with the stubborn reaction of this country, its allies, and the countries being under its hegemony, on the other part, and welcomed by the oppressed nations and revolutionary states confronting with US.

The occupation of the US Espionage Den yielded very different reactions inside the country, too. To elaborate on its details and analyze the factors and grounds of this event is not up for discussion in this writing. However, it is to be noted that the event happened after the disregard of the Iranian nation's natural right by the US in blocking the properties and riches of the nation plundered by the Shah and the fugitives of his regime, giving asylum to the Shah, the aggressive activities of the US inside and outside the country, the extensive objections of the revolutionary forces to the reconcilable policies of the provisional government, particularly after the release of the news of Mr. Engineer Bazargan's – the then government

head – visit with Bezhinsky – the White House’s National Security High Advisor – in Algeria as well as in positive reply to the message of Hadrat Imam Khomeini. In this message dated 10/8/1358 AHS and released on the occasion of Aban 13th (the anniversary of the Imam’s exile and the anniversary of murdering school students and university students in the Tehran University), Hadrat Imam said,

... it is incumbent upon the school students, university students, and theological students to expand their attacks on the US and Israel with utmost power and to make the US extradite the deposed criminal Shah...¹⁶

One day after the occupation of the US Espionage Den and in objection to this action, the provisional government head resigned in the hope that Hadrat Imam will refuse to accept his resignation and urge the university students to put an end to the story and release the hostages.

From the viewpoint of the followers of the revolutionary policy of the Imam, one of the most important domestic achievements of the Espionage Den Occupation has been the restoration of the national and revolutionary unity among people in confrontation with the US and the amputation of the liberals’ hands from the administrative management arena of the country. Hadrat Imam referred to this event as the Second Revolution. The hero of the Imam Khomeini’s movement, the late Haj Ahmad Aqa, has also played an important part with his unique astuteness in the scene of the Second Revolution.

I heard the Imam’s Reminiscent about the story, saying,

We came to know that in objection to the university students' move, Mr. Bazargan has written his and the provisional cabinet's resignation – and apparently – is coming to Qum. Not more than an hour has been left to the release of the nationwide news of the afternoon from the radio. This was not the first time that the head of the provisional government announced the undeclared resignation. Having been informed of his behaviors and the provisional government, I was sure that this action is a tactical move for taking advantage of and exerting pressure on the university students. In the Revolution Council and many of the country's management infrastructures, there were still some compromising agents not being committed to the revolutionary path of the Imam. I knew that given the political atmosphere at those days, in case they get the chance, they will begin disturb the circumstances and pave the ground for exerting pressure. Anyway, I found the TV-Radio director – he was not in his work place. I told him by phone that they should inform the people of the circumstances and release the resignation news in the nationwide news. Finally, contrary to the oppositions of the officials of the provisional government, the news was released.

The swift reaction of Imam Khomeini in accepting the resignation and delegating the country's administration to the Revolution Council closed the feeble file of the provisional government being replete with misgiving for ever. In Aban 14, 1358 AHS, in the speech made by the Great Leader of the Islamic Revolution, he referred to the US as “the Great Satan” and called the US embassy as the Espionage Den. He supported strongly the revolutionary action of the university students in occupying this corruption and plot center.

Accordingly, as Hadrat Imam had foretold in the very speech, a revolution being bigger than the first one was formed. With the dismissal of the interim government whose members were mostly composed of some elements of the National Front and the Freedom Movement, the national unity which was subject to the treacheries of the anti-revolutionary agents and weaknesses of the provisional government was revived all over the country with the slogan of "Death to the US". The weapon of the false slogan of being forerunner in struggle with the imperialism was taken away from the hands of the communists and leftists.

Following the occupation of the spy center of the US in Iran, once again the vigor and sense of the first days of the revolution revived in the Muslim men and women and the voice of the revolution was heard of everywhere. Despite the struggle records and status of the head of the provisional government, the weak and compromising dealings of this government in the domestic arena had involved the revolution and the Islamic system in numerous difficulties, regional and ethnic disorders, and the provocations of the anti-revolutionary groups. In terms of the foreign relations, too, with the political collusions of the compromisers and some affiliated agents of the provisional government, the foreign policy of the country was also treading the path of compromise and weakening the revolutionary ideals. The internal and external conditions were willy-nilly giving way to the repetition of another Murdad 28th coup. However, the Imam's Christ-like breath, the Muslim university students' saying yes, the extensive support of the Iranian nation in the course of the Espionage Den's occupation, and the dismissal of the provisional

government saved the revolution and the Islamic system from the abyss of compromise and collapse. All communicative channels of the US with its embassy which have been set up during the past one year were disconnected. As such, the US administration admitted its second serious political defeat unbelievably on the part of the Islamic revolution and the matchless astuteness of its leadership.

In order to describe the perplexity and political and psychological defeat of the US administration, suffice it to say that Cyrus Vans, the US Secretary of State, writes,

No one could predict in the event day that this story will be changed into one of the most complicated problems of the US foreign policy...

This was the beginning of the painful story for the US nation. In the wake of the US embassy takeover in Tehran, the Bazargan's cabinet was on the verge of fall... in the first stages of the crisis, we did not imagine that we will be involved in the issue for a long time... there is no need for me to say that the defeat of the rescue bid was the most bitter defeat and broken-heartedness for me during the four years of service in the White House!¹⁷

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Quite contrary to this bitter recollection of the US Secretary of State on the beginning of the story, as to

the Imam's viewpoint, His Excellency Mr. Musawi Khoeyniha says,

Concerning the issue of the Espionage Den's occupation, I got in touch with Ahmad Aqa and asked him to let the Imam know of the matter. He said, "Hold on, for the Imam is saying prayer." Between the noon and evening prayers, he asked the Imam and the Imam said in reply, "You have taken a very good stance, stand firm."¹⁸

Similar to other important events of the revolution, during the 444 days having passed from the beginning of this story until the release of the hostages by the decision of the Islamic Consultative Assembly, the Imam's Reminiscent was the person in charge of consulting with the Imam and the trustworthy connector with the leadership, the Revolution Council, and the system officials. In addition to delivering the Imam's messages to the officials and presenting the surest ways of informing the Imam of the details of this important event, he himself, as an expert on the political issues, presented his analysis of this event in several public interviews. He laid emphasis on the need to support this action of the university students expansively. In Aban 14, 1358 AHS, despite all misgivings and hesitations existed at the outset of the story, he was the first person, after Imam Khomeini, to declare straightforwardly in a press conference held in the embassy place that, "All Iranian people support this action." In response to the question, "Has the Imam been aware of the course of Mr. Bazargan's visit with Berzhinsky?" he said,

Not at all. What the government speaker has reiterated in this regard is related to the meeting of Dr. Yazdi with the Imam. I was also present in the meeting of the Foreign Minister with the Imam.

Dr. Yazdi just talked about the deposed Shah's indisposition. Nothing was spoken about the Bazargan's visit with Berzhinsky.

The late Haj Ahmad Aqa declared in this interview,

To me, the university students' action is not tantamount to the occupation of the US embassy; rather, our vigilant youth have occupied the Espionage Den so as to drive out the occupiers.¹⁹

Having made use of his political experience and struggle provisions, the Imam's son had an effective role in neutralizing the liberals' attempts of as well as many of the political procedures of those days. They made endeavors so as to present a dubious and tarnished essence of the revolutionary move of the Muslim university students following the Imam's line. In following the example of his eminent father, he supported the university students' action vis-à-vis the indescribable pressures exerted by different political parties and such agents as Bani Sadr. The effect of that beloved person's role in this connection is known just for those being informed of the political circumstances of the country at those days as well as the poisoned atmosphere which had been created by the influential groups and personalities against the university students. In addition to having continuous relation with the university students following the Imam's line and His Excellency Mr. Musawi Khoeyniha, studying the news and reports related to the stance-taking of the internal parties, the US Administration, and other foreign governments in lieu of this event, and classifying and giving an account of them along with his own viewpoints to Hadrat Imam, the late Haj Ahmad Aqa went to the embassy place several times. I was honored once to accompany him,

too. I recollect that how we along with my dear brother, His Excellency Hujjat al-Islam Muhammad Ali Ansari went there with a Peykan without any bodyguard or formality. His presence gave stoutness of heart to the university students who were under pressure from all sides in the very beginning days.

Political stances of the Imam's Reminiscent in the first years after the revolution victory

(Political parties and groups, Bani Sadr, Islamic Republic Party, the Third Line Party, Experts Assembly...)

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In this abstract, it is naturally impossible to elucidate the expansion of the aforementioned titles. What can generally be concluded based on the interviews, letters, and the documents left behind from that beloved one and is of vital importance based on the repetitive testimonies of Hadrat Imam in this regard is that many people have traversed the wrong path in evaluating the stances of the Imam's son in the beginning years of the Islamic revolution victory. The

truth of the matter is that an unprecedented political atmosphere prevailed over the country during these years (from Bahman 1357 AHS to Tir 1360 AHS). Thanks to the Islamic revolution victory and the resultant freedoms, after several decades of inconceivable strangulation, hundreds of old and newly-established groups, bands, and parties came on the scene. In view of the fact that the Constitution and the upcoming pillars of the newly-established system were taking shape, each of them was trying its best so as to eliminate the competitors and consolidate its position. It is evident that under such circumstances, every one enjoyed a title or influence. In case he did not enter a group, he would be subject to all kinds of criticisms and even charges.

To be advisor, companion, son of the Imam, beloved to the people, expert and specialist on political issues, and to have an effective role in the revolution victory had put the Imam's Reminiscent in a particular position for the public opinion. On the other hand, having perceived his crucial position alongside the Imam and given His Eminency's advices, the Imam's son would refrain from entering the political groups or parties. In the meanwhile, with his self-reliance and straightforwardness, he would express his critical stance as to the stances of the political parties and groups. Owing to this, the groups which did not regard him in their party or were annoyed his criticisms would consider him the supporter of the opposite group and accused him of undue charges! In the meantime, the anti-revolutionary agents and opponents of the Imam who dared not to confront with the Imam would attribute the charges to his son: such accusations as his opposition to the clergy, support from Bani Sadr, canalization of the Imam, and the

like. Unfortunately, some ignorant friends would also be affected by these publicities, and in their letters addressed to the Imam or in their own private or public gatherings would put salt on his sore. Interestingly, he never complained and while having access to the worthy writings of Hadrat Imam on rejecting these accusations, he did not let them be published.

Here, we shall mention some instances of the straightforward stances of the patient and deserving son of the Imam in connection to the issues were referred to. Thence, we shall take a look at the heart-rending writing of the Imam in support of his Reminiscent which is itself indicative of many of the issues and sufferings of the Imam and his son:

In 30/7/1358 AHS, the late Haj Ahmad Aqa says in an interview with the Pars News Agency as such,

...the accusation bazaar has gained such currency that it is possible that a person like me who has nothing but straightforwardness be introduced as the head of an underground group which accepts member from all groups and unions! I testify that I acknowledge whatsoever I have told in my two interviews and I will never exchange my beliefs with my expedience.

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... I have reiterated time and again that I am not connected to any party, group, front, organization, and community. I am not a member of any of them. I have no relation whatsoever with any of them directly or indirectly. In case a part or group wishes to connect me to itself, it has done a non-Islamic action. However, it is possible that a party, group, or band approves my talks.²⁰

One year ago (8/11/1357 AHS), under the conditions that no one dared speak about the freedom limits, in an interview with the representative of the *Ittilaat* Newspaper in Paris, he declares clearly his view as regards the freedom of speech and parties,

The norm for lack of freedom permit is treason to the religion and nation. The freedom is permitted so long as it is not treason to the nation. However, in case a traitor be free to form a party and propagandize against the religion, religiosity, nation, and country, he will severely be prevented. What is free is the freedom of thought. However, the [parties], newspapers, and magazines are supposed to distinguish themselves with their logos or identifications, not that they adorn their front page with the name of the Prophet or the Imam, cite the Iranian news being wholly religious news, but the analyses they hold be contrary to the society's national or religious beliefs. This is treason and the boundaries are to be set up clearly... the nation have to discern what sort of ideas are to be recognized or publicized. Apart from all of these, today the nation is truly faced with the superpowers and is everyday witness to a kind of plot. It is just unity which can neutralize the plots all.

In this interview, in reply to this question, “Some people say that the Islamic Republic is moving towards despotism!” he says:

In case the despotic rule is to mean autocracy and dictatorship of the ruling class, [you will be right]; however, we know that Islam has nothing to do with these things. Just take a look at the life of the Messenger of Allah (s), the Commander of the Faithful (a), and the Master of All the Valiant. If that is to mean that the corruption and prostitution which might be pleasing for some ones, are supposed to be prevented, yes Islam is tantamount to despotism. In the world over, the freedom will be acceptable, in case it is based on the rules; not the absolute freedom.²¹

In his elaborate interview (23/7/1358 AHS), the Imam’s Reminiscent presents his analysis on the most important current issues, such discussions as *wilayat al-faqih*, the first Expert Assembly, function of political parties and groups, classifications inside the clergy, intellectuals, and pseudo-intellectuals. At the end of the interview, he makes public a letter being full of the unmentioned pains of the Imam which is itself an indictment of the difficulties of the Imam’s line side at those momentous days. On the one hand, a group of the secularist pseudo-clerics set up the fuss of the Muslim People Party in Tabriz and Qum through their inauspicious coalition with the professional pseudo-intellectuals and politicians and, on the other hand, under the shadow of compromises and collusions of the liberals as well as the weakness and impotence of the provisional government, tens of groups and grouplets parade in the streets of Tehran and other cities and ask for inheritance from the revolution. Without a doubt, in case the sacrifices of

the Imam's companions, supports of the masses of pious people, and at the top of them the astuteness and the repetitive idle-breakings of His Eminency Ruhullah and the companionship and endeavors of the son and spiritual sons of that Great Man did not exist, the Islamic revolution would traverse the same path having been traversed by most of the defeated uprisings of the Iranian contemporary history and the world. We thank God that this never came true. It was through the very same sacrifices of the Imam's companions that the impotence of the claimants of nationalism was surfaced in the action scene; the seditions of the US Espionage Den and the secessionisms were suppressed; the bloody hands of discord and atheism came out of the crime veils; the line of the Imam, the revolution, and its true followers was made clear day after day; the Islamic revolution ended in the rule of the Imam's line over the key pillars of the Islamic system along its onerous and perilous path. During all these periods, the flood-stricken ship of the revolution would be guided by a prophetic great man with the ever-lasting name of "Khomeini" beside whom there was a kind, patient, and active man called "Ahmad" and other shining figures whose names will shine in the scores of the heroes of the Great Khomeini's era.

In a part of his lengthy interview (23/7/1358 AHS, twenty days before the event of the US Espionage Den's occupation), the Imam's Reminiscent such says,

...in sum, we should know that Islam is our school of thought; all our existence hinges on it; it is our origin, our love. We should be hand in glove and preserve our school of thought; i.e. our characteristics. I am tired but the issue will not end that soon. Today, the Imam is very alone. He who is attacking on the US dauntlessly and regards the east and the west liable for all our afflictions is confronted with groups and bands. In Qum of the year 1358 AHS and Qum of the year 1342 AHS, he cries by himself and knows the US as the origin of all our afflictions... he gives order to us so as to disclose the US crimes inconsiderately. Look that the Imam has known the US very well, but he is alone amidst millions of people. He has attacked on the enemy fearlessly and I can see behind him that the hands [of his companions] are tied and their feet knotted by thick chains while they are crying. And [I can see] the origin of the revolutionary move, viz. the Imam who is not giving up and is attacking over and over...the Imam comes back from amidst the multitude of

enemies... he sees the very kind and foot-knotted companions whose mouths are sealed this time. Those who are the truth-tellers of the *ummah*... the Imam plans to raise the siege but, in the streets and alleys, this time the very intellectuals who even supported Bakhtiyar to do away with the revolution, they have put on this time military uniforms and are driving the Carter tanks. You can see the intellectuals in whose hands are the machineguns of Mao and Marx. You can see the intellectuals who have the Begin's shields over their heads. Yes, you can see the intellectuals who are driving the Carter tanks while having the machineguns of Marx and Mao in their hands... the Imam is in temper and he is thinking about everything but himself. What he is pondering over is his school of thought...and the having pinned their hopes on the Imam and followed him, the very same people who have shaped the move are crying. And, the hands, feet, and mouths of the very few companions who should take control of our social rules are tied and the Imam says, "O' the Helper, help me!"²²

This metaphorical phrases having been stated by the Imam's son in 1358 AHS are the real story about the adversities and hardships of the tough days of Khomeini's companions' resistance during the turbulent days which the US administration was furious and hoping to make up for its shameful defeat in Bahman of the previous year. Through making use of its covert and overt agents, the US caused disturbances everyday and everywhere expecting to overthrow the revolution quickly.

Soon, the Imam's cry of help was granted wholeheartedly by the Muslim university students as well as millions of pious Iranian people. By the

Espionage Den's takeover, the sedition center of the corruption germ of the century was eradicated inside the country. From then on, gradually – and of course with the numerous sacrifices made by the companions of Ruhullah – the path of establishing the rule of the Imam's line was smoothed further. Along this path, after a while, the remaining agents being affiliated to the aliens were driven into the corner to the extent that some of them escaped at night with the womanly make-up and sought asylum in the west. They officially opened the pension-receiving office in Europe or the US.

Let's go back to the subject matter. One of the issues which was put forward and talked about for a long time as to the Imam's Reminiscent is the issue of "the Third Line". Similar to other issues pertaining to the first years after the Islamic revolution, under the influence of the political atmosphere of those days, in most of the analyses, this issue has also been interwoven with the unreal points. The truth of the matter is that his lack of entering the parties and groups, and his independent inclination would naturally affect those having the same opinion in the society, given the position and status he took advantage of. It would be better to read the interview he has given on the Third Line issue (23/1/1360 AHS),

Hujjat al-Islam Sayyid Ahmad Khomeini was asked: "What is your opinion on the Third Line?" He said, "Let's go back a bit, I went to Mr. Ali Tehrani a night so as to tell him how you justify such stance-takings? When I reached there, I saw a gathering. As soon as I sat down, a series of questions were raised. From the very beginning I believed that there are a few pious and ideological

people for whom we have a great consideration. There are also some others who have raised the school of thought but are making use of it. There are also some people who are the men of writing and speech and, so to speak, are "the intellectuals". They have no knowledge about the society and just do care not to fall behind. Their danger is not less than the second class. I have said and am saying that one is supposed to pay attention to the true Islam and to put aside the very two lines which are the falsehood. We ought to follow the Third Line which is the truth and the one and only way of salvation. I did not say anything before about the Third Line whose leader is the Imam. Thence, I heard that a tape is released among people to the effect that I have made some remarks in this respect in my session with some individuals. I hereby disapprove of this...in that session, some talks were raised. If I were not the Imam's son, I would give answer to them; however, I would rather keep silence.²³

In an interview on the formations and the need for such establishments in the society, he such says,

I have reiterated time and again and others have also said that it is impossible to administer the society without a powerful religious establishment. It is only the establishment thought which can bear fruit; otherwise, the good forces will be wasted without the establishments. In case we did not have formations prior to the revolution, would the courses of actions after the revolution happen? Would those much good persons be killed? Not at all, if we had formations, after the Islamic revolution we would know very well that who is to get busy where, who is in charge of forming the cabinet, who should be accountable for the

propagations, what should we do, how should we begin, and which techniques are to be made use of.²⁴

In the very same interview, he such expressed his view as to the Islamic Republic Party,

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The Islamic Republic Party is the only religious establishment in the Imam's line. Of course, it has some shortcomings; however, which establishments can be found as extensive as the party and less imperfect than the party? We do not have any formation other than the party. We have to try our best so as to strengthen it, and if we find any fault with it, tell it brotherly. The Imam said with regard to the party that I am acquainted with its heads. Apart from the heads, so long as I know of its members, they are all good. I hope that they will be better than this in the future. The main issue as to the party was disharmony among its members at the beginning. Thank God, this dissonance was gradually removed by the elapse of time. I hope in case it exists still, it will be removed. In order for

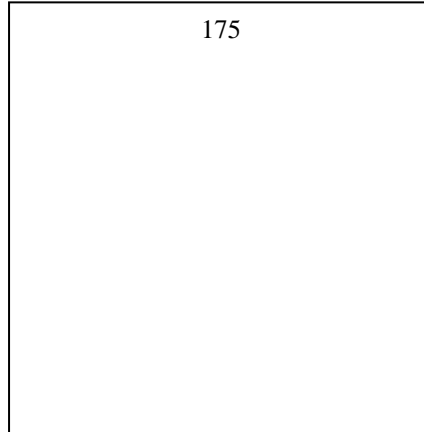
me to eliminate the faults or problems, I have tried my best.²⁵

Concerning the clergy, its parties, and stances of each in lieu of the revolution, he says,

The clergies are of three groups. A group is the combatant ones who have struggled at the Shah's time, been imprisoned, been sent in exile, and been tortured; they are committed, vigilant, and accountable. Another group are opposed to any new courses to the effect that any new course will disturb them. They would like to come quietly and go quietly [to be conservative]. God-forbid, a number of them are affiliated to whose number is very few. Meanwhile, a great number of them are opposed to the Shah and oppression. They are concerned that their oil is taken away by the US; their army is dependent on the American advisors; their culture is affected by the western trite teaching and training; and their economy is broken by the non-Islamic economic relations. This is the basis of their ideology. Thanks to God, today, all of them including the first group have an inseparable tie with the Imam and the revolution. All are good, save the second group. God-willing, Allah will reform them. In case they are not improvable, it is hoped that the revered instructors of the Theological Center will purge them and the people will exclude them from the society and they are doing so. As I said I have elaborated on this and will not repeat anymore.²⁶

One of the salient features of the Imam's Reminiscent in dealing with persons and ideological and political courses of the society was that except the issue of mere and conscious following of the *wali al-faqih* as a progressive principle and, at the same time, a religious devotional principle, he would refrain, in other issues,

from the totalitarianism and absolutism of people and sociopolitical phenomena. He opined that one ought to take into account both weak and strong points of the people and the courses. One ought not to be afraid of due criticism and expression of the weak points. In the meanwhile, one should also not ignore the realities and plus points.



The difference of opinions and political inclinations in the Islamic society should not give rise to the ignorance of the religious limits and trampling upon the human relations. One should not blemish the human being's generosity and reverence on account of the difference of opinion. We can observe distinctive instances of this approach in the interviews and behaviors of that beloved person. Even till the end of his life, he did not cut off his human relations with those who opposed to him that much and attributed different charges and tongue-lashings to him. We have witnessed time and again that he would visit those who had not withheld from striking a blow to or annoying him in the past. In this respect, in fact, he

had completely learned and put into effect the magnanimity of taste from the Imam. For sure, the high spirit of that beloved person is not satisfied with; otherwise, I would mention many cases in this regard so the dear readers become more aware of the human characteristics of the Imam Khomeini's school of thought. Particularly, the young and future generation of our country is to become cognizant of the secret behind that much apprehension of the Iranian nation during the sickness period and his sad demise.

At the end of this chapter which is allotted to the political stances of the Imam's Reminiscent in the early years after the revolution victory, we shall at first deal with some points uttered by him straightforwardly and lengthily as regards most of the issues related to the few years after the revolution victory in his interview with the *Ittilaat Daily* dated 9/2/1361 AHS. Thence, we shall hint on some remarks made by the Imam in this connection.

In this interview, the Imam's Reminiscent refers to the fact that the Imam and he have not voted for Bani Sadr in the presidential elections,²⁷ and that the Imam has voted for Martyr Rajai and Hadrat Ayatullah Khamenei in the next stages. He, then, elaborates on the manner of Bani Sadr's assuming power, his oppositions to the Imam, and the treacheries he committed in his coalition with the hypocrites [*munafiqin*], other anti-revolutionary agents, and also the manner of his dismissal. He also explains the three stages that the Imam had followed up prudently so as to eliminate this dangerous course in the way of the Islamic revolution. He goes on to recall the role he and other companions of the Imam including Messrs. Beheshti, Khamenei, Hashemi, Musawi Ardabili

along with the Iranian nation have played in support of the Imam and neutralizing and secluding the Bani Sadr's and his collaborators' plans. He says in this regard,

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The like of the great suffering and affliction we experienced on his part, we had not experienced on the part of even any polytheist.

I took counsel with the Imam as to all the jobs I would like to do in relation to him and his party. I oftentimes consulted with Mr. Hashimi as well.

In reply to the following question:

Now that you have referred to many issues, one thing comes to the mind to the effect that why Bani Sadr asked the Imam that you be his prime minister? What goals did he follow up?

He says,

In a letter to the Imam, he asked him to accept that I become his prime minister. By doing so, he would like to say to the people that: I am a submissive man and am ready to do completely what the Imam wishes for and to assign the Imam's son as my prime minister. It was clear that the Imam would oppose to this.

How could the Imam who was not willing that I have even a small job agree with my premiership? As such, the Imam opposed as per usual.²⁸

Sometimes the friends come and ask the Imam that, for example, Ahmad is supposed to have such and such job. The Imam says, "It would be better for him to be free." My biggest honor is that I am at the Imam's service. In case he has a job, I shall do it. May God accept it.²⁹

We shall finish this chapter with referring to some writings of Imam Khomeini. It is to be noted that the dear readers and those who are familiar with Imam Khomeini should know that no criteria save the truth, sincerity, and the lightening canon exist in the discourse and behavior of His Eminency. This writing is attributed to the very person, who said,

The framework of my friendship lies in the correctness of the way of the person.³⁰

God knows that personally I do not entertain in my mind a speck of immunity, right and privilege for myself. If I ever commit an offense, I should be punished.³¹

In 23/8/1361 AHS, as to the past and present stances of "Ahmad" which are, on the one hand, an honorable document for him and, on the other, indicative of the hardships along the path of the revolution and the

bereavements of this pure family, Hadrat Imam Khomeini such writes,

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I bear witness at the Court of the Truth that from the beginning of the Revolution until now and before the Revolution and from the time he has entered the arena of politics, I have never seen any behavior or statement that was against the course of the Islamic Revolution of Iran. He has supported the Revolution at all the stages and during the stage of the splendid victory of the Revolution, he has been my assistant and helper and does not do anything that is against my opinion. In the relevant affairs, whether in the circulars or counsels, he does not interfere or give opinions without referring to me. Even in the wordings of the circulars, he does not interfere without referring to me and if he gives an opinion on an issue, it is a recommendation and his recommendations are sincere and are not against the direction of the Revolution and interests. If I do not accept his recommendations, he does not oppose me; and if also I take his words to be right, I accept them and

I hope that I accept the right recommendations from every person.

But with regard to the financial matters, which some opponents of the Revolution ascribe to him, I must mention that he does not interfere in my financial affairs; and the confiscation and safekeeping of the public property at the disposal of some gentlemen enjoy my trust and if he wants some amounts for the persons, he proposes and I pay the amount directly or through a third person to them. I hereby declare that Ahmad does not have any money or share in any local and foreign bank or institution. He does not have any agricultural or other land in any place inside or outside the country and so forth; and if he takes possession of one of these instances inside or outside the country after my demise, the contemporary government with the permission of the contemporary jurisprudent should confiscate them and take legal action against him. I hope that the government authorities of the Islamic Republic always consider the merits and shun nepotism. One of the matters that is to be reminded is that one of the false accusations that are leveled against him is that he has stolen the Abbasid Museum and has taken its contents to Paris and for a period the opponents utilized their time on this subject only to be proved contrary. On the other hand, that he has purchased land in the north of the country and so forth which my opponents would level in order to seek revenge from me.

With regard to the political issues, for a time he was accused of being a supporter of the *munafiqin* and that I was witness to his opposition in the course of the Revolution that was more serious and categorical than others. In addition, of late when the subject of the Evin prison came to the fore, and complaints were filed against Mr. Lajevardi and

there was opposition to him, I did not see any body except Ahmad to be stauncher in his support of Mr. Lajevardi and to come to his defense. He regarded his being in charge of the Evin prison as being necessary and his removal as almost a disaster. On the other hand, take the question of his support for Bani Sadr; as long as I would support Bani Sadr because of certain expediencies, he, too, would sometimes support him. However, when I drew the curtain and removed him from office, he did not support him even once and would oppose him strongly. Alternatively, taking the question of "Third Line" that was the topic of meetings of the opponents and they would level unjust criticisms while I would enjoin him to remain silent. He was never outside the line of the Revolution and Islam and if finally because of vendetta against me after my demise, certain groups rise up in opposition to him, I have paid my debt to him as a Muslim and as a father. The Blessed and Almighty God bears witness to this and I hope that Ahmad places his trust in the Blessed and Almighty God and is not afraid of anyone beside Him and be in the service of the Creator and the creatures. He should not show weakness or hesitation because of the slanders and oppositions while serving, place his hope in the Almighty God. He should not take any steps for obtaining a position of power and because I regard him to be a useful person for the Revolution; I hope that at the side of the adherents of the Revolution and the devoted of the path of Islam and with the aim of serving Islam, he strives even more. He should strive with his revolutionary and faithful brothers in the path of the Revolution and Islam, not spare any efforts at service, and not demand any reward from any creature. He should continue to serve sincerely and for the consent of God in the path of the Islamic country and the Divine objectives. He should serve the poor and

the weak that the Exalted Truth has enjoined, more than others, and to call upon others to serve them. Whatever difficulty arises in the path of serving the objective, which is the beloved Islam, and whatever disruption occurs in the process, he should not stop his efforts for the sake of God. He should accept to serve for whatever task he is called upon and which he considers to be useful and to earn the consent of God through service to the people.

However, with regard to the clergy that sometime slander Ahmad; I regard him to be a staunch supporter of the clergy. The basis of the clergy is not something that a Muslim be opposed to it. But unconditional support in the sense that any person with any deed and moral behavior and ideology should be endorsed by him; and that whoever wears the garb of the clergy, even if he behaves contrary to Islamic and humane principles should deserve to be necessarily overlooked is not expected from him nor from any other devoted and Muslim clergyman that believes in the Islamic values—and it must not be expected. I have repeatedly mentioned that an unrefined pseudo-clergy toeing a non-Islam line is more dangerous for Islam and the Islamic Republic than a former agent of the “SAVAK”. In any case, Ahmad follows the line of Islam and the line of the devoted clergy in this regard; and it is hoped that God Almighty willing, he will remain firm in this straight path, which is the straight path of God.³²

The very interesting point as to this letter is that:

A couple of months before the sickness and sad demise of the Imam's Reminiscent and by the order of His Eminency, the Institute for Compilation and

Publication of Imam Khomeini's Works was supposed to publish the complete collection of the Imam's works based on the historical trend including what had so far been published in the *Sahifeh-ye Nur* and other books. We asked the permission to send him gradually the published materials, particularly the letters and points related to the relatives so given his comprehensive information in case he had explanative points he would add them in the form of footnotes – we can observe an instance the late one's notes in the book *Reunion with the Beloved*. In despite of being busy and having eye decease, he would always give high priority to the jobs related to the Imam and his works. Most of the nights – and oftentimes till dawn – he would spend his time on this important issue. The aforementioned letter is from among the cases that the late person has revised during these days – twenty-odd days to his spiritual ascension. Underneath the letter, he has referred to a point addressed to this humble servant which is itself indicative of the lofty spirit of that late person. It shows that, even after the sad demise of the Imam, he would not be wish that a point is published in his support during his lifespan. He has written below the Imam's letter as such,

His Excellency Mr. Ansari,

I have time and again said to the Imam that to defend me is not in your Excellency culture. We saw that this did not happened save the letter in which it had been referred to that effect. I guess this sort of defense is also not compatible with the culture of His Eminency. Since he had seen my innocence, he inevitably wrote this to defend the oppressed. Therefore, please do not hint on this letter. Let's what he has said about me, not be put forward. God is the All-knowing.

Ahmad Khomeini

3/12/1373 AHS³³

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He would say repeatedly: if we had done a good deed or suffered, it would have been for the sake of God, and along the path of the Imam and the revolution. We do not cast a favor in the teeth of the person to whom the favor is done, nor do we ask for reward from anyone. We have to try to establish a good connection with Allah; other things will be transitory and ephemeral.

The imposed war and the nation's 8-year defense; the role of Ahmad alongside the Imam

In Shahrivar 31, 1359 AHS, the disgusting voice of a dreadful crime disturbed the relative peace of the world. The roar of thousands of cannons, tanks, airplanes, and military cars of the enemy in a blatant

aggression along hundreds of kilometers of the common border between Iran and Iraq opened another chapter in the history of the great powers crimes against the oppressed nations. From the view of the policy ruling over that day's world, the Iranian nation had perpetrated a very great sin which demanded a greater punishment. How are the Iranian people authorized to stage a revolution and eradicate a regime affiliated to one of the two superpowers of the world and proclaim independence? After the Second World War, it was several decades that no movement and transformation had happened in the political regimes of the world, other than it was affiliated to and dependent on one of the two eastern or western blocs. If the Islamic revolution which not only bespeaks of the Iranian independence but calls upon other oppressed nations of the world to the very path comes into being and gain victory – which it has gained it – and if it succeeds to overthrow the affiliated regime in Iran and set up its desired political regime – which it has happened so – and if the two superpowers fail to overthrow the revolution and the independent system – which they could not do so by the Divine favor – this is to mean the outset of collapse of the international political system and the beginning of transformation in the political geography of the world to the benefit of the oppressed nations. That is the beginning of a shake to the system pillars and the desired peace for the US White House and the USSR Kremlin Palace. It was not acceptable for the regimes affiliated to them, for the owners of the atomic arsenals and the most advanced weapons in the military organizations of NATO and Warshow, and for the most powerful economic and political poles of the world that an armless old man cries out

independence and Islamism just by relying on the religion and culture which have nothing to do with the ideology of the two capitalistic and communist poles ruling over the world. And, its followers go ahead to the extent of eradicating all pillars and establishments of the system fully affiliated to the Shah; and in the atom era, the era in which all political regimes are composed of money, capital, and materialistic culture, they establish a system emanated from religion and relied on the values which are in blatant contradistinction with the culture ruling over the world. These were the grounds of imposing the lengthiest war of the contemporary history against the Iranian nation.

As such, the war with unprecedented aspects during the recent decades commenced. In the meanwhile, the states and international communities which were until that time sensitive towards the least military confrontation in the world, showed swift reaction, and with issuance of resolution and all-out political actions and approval of the US and the USSR would right away put an end to the confrontation, upon hearing the news of the onset of the Saddam's aggression, in spite of the extensive aspects of the war and its outbreak in the most sensitive political and economic region of the world, they kept silence unanimously. They not only remained silent but also the overwhelming majority of the states and international communities supported the aggressor manifestly. For the first time in the contemporary history, the military machine of the government began the exhibition war of tanks, missiles, and Russian and eastern bloc airplanes alongside the military weapons and means of the US, France, and the West Bloc.

The ruinous war was imposed on the Iranian nation oppressively. Unlike the previous times, heads of Warshow and NATO did not come face to face with one another; rather, for the first and last time, they stood alongside one another to support the aggressor. This time, too, that wise old man just issued the order of resistance and talked about the divine promise.

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The war was war of belief; the main point was about the decision on the fall or rise of the revolution, life or death of the Islamic system, victory or defeat of the powers ruling over the world, hope and hopelessness of the independence-seekers and oppressed ones. The raising hands were an indictment of the conclusion of the story of the liberating revolution of Islam and the acceptance of the disgusting hegemony of the two ruling poles of the world. Of course, under such circumstances, there is no room for the term of surrender in the dictionary of a pious man like the beloved Khomeini and his faithful followers.

Accordingly, once again and after centuries of seclusion, the exciting verses of *Jihad* came to the ears from mosques. The mosques became the center for equipping the Islam division. The down-trodden mobilization was formed as the base of the 20-million-member army. The Muhammad (s) division was formed; the martyrdom-seeking perfume was smelled in the atmosphere. Millions of combatant struggler gathered under the banner of the holy *ji had* from the remotest parts of Iran and even from the Islamism centers of the world and commenced their lengthy and 8-year defense – the 8 years of unequal and bloody combat. On the one hand, there existed the military machines and weapons as well as the economic and political support, and on the other, the voice of millions of combatants was heard saying, “Here am I O Khomeini.” To restate the realities of the war and each of the events happened in everyday of these 8 years requires writing a voluminous book to the limitless extent of faith and spirituality of the nation who regarded the martyrdom in the path of God as eternal felicity.

During all these times, the sweat fragrance of love of God and spirituality had filled the society atmosphere such that, at the time being, after the elapse of years from that event, with recalling that days, seeing the pictures, and hearing the litany voice of the combatants at those days, every Iranian person feels pride.

The imposed war came to the end after 8 years with the message delivered by Imam Khomeini in 29/4/1367 AHS which is itself one of the literary and value-laden masterpieces of the Khomeini' epic era. After 8 years of self-sacrifice and resistance of the

Iranian nation, a war finished that had begun to divide the rich and oil-bearing province of Khuzestan as well as the extensive oil-rich regions of the western and north-eastern provinces of Iran during 5 days, to annex them to the land of the aggressive enemy, to overthrow the Islamic system, and declare the end of the life of the revolution. However, in a day when the end of the war was declared not only Saddam, the US, the East, and the West did not attain their predetermined goals, but unlike the preliminary predictions and in despite of billions of dollars they had wasted to support Saddam, the Islamic revolution system was more powerful and independent than ever before. The truth of the Iranian nation's defense, the aggression of Saddam, the disgraceful defeat of his army, and the all-out failure of his supporters proved to be true. The liberating thought of the Islamic revolution had gone beyond the Iranian borders and found numerous supporters in the world over. Since then, the waves of vigilance and Islamism had taken away the pleasant dream of the eyes of the world-devourers.

The honor of the holy defense periods was indebted to the unprecedented self-sacrifice of the Iranian nation, the bloods shed by tens of thousands of martyrs, the exemplary sacrifice of the vigilant people of this land, the merit of the Islam division commanders, the qualification of the system officials, the high-ranking directors of the benevolent government of Islam at those days. And, first and foremost, it was indebted to the commandership of guidance of a divine man whose message gave rise to the 20-million-member mobilization, life to the warfronts; whose prudence was a key to open the military and political deadlocks;

whose luminous presence was the cause of patience and endurance of the Iranian nation in forbearing difficulties and shortages; whose cry gave impetus to the disintegration of the enemy divisions and whose memory was the stoutness of heart for the combatants and strugglers in the battlefields. In all the Holy Defense periods and all the scenes of guiding it and everywhere alongside Khomeini, his determined, resolute, untiring, trustworthy, and skillful advisor called "Ahmad" was also present.

To gain thorough routine information from the latest situation of the insider forces and the enemy forces in warfronts, to gather the latest news of the sociopolitical news of the society and the people's and groups' stance-taking vis-à-vis the war issues, to compile and collect the latest information as to the political and military stances of international states and communities with regard to the incidences of the warfronts and stances of radios and other foreign media, and to send these information to the

commander-in-chief were the responsibilities taken by the late Haj Ahmad Aqa in the best manner. Apart from these, to deliver swiftly and trustworthily the covert and overt messages of the Imam in relation to military affairs, to establish constant relation with the High Council of Defense and military commanders, to take part in the consultation sessions, to present his consultative view and opinion to Hadrat Imam and the Council, and to arrange dates for the army, *sepah*, and *basij* commanders to have appointment with the commander-in-chief were from other responsibilities he had held very well during the 8 years of the Holy Defense alongside the routine, key and important occupations he had in the office of Hadrat Imam and at his presence. When Hadrat Imam issued a message as to the warfronts and expressed a view, he was the first person to make endeavors wholeheartedly with enthusiasm and sense of responsibility so the message and view of the Imam is carried out meticulously and correctly. As such, the name of Ahmad Khomeini is recorded beside the names of other heads of the Holy Defense being at the present of Ruhullah and his effective role and share in this regard will go down in history.

As mentioned, the role of the Imam's son as to the country's general issues during the Holy Defense was not confined to gaining information and conveying them to the Imam. Rather, for his cleverness, experience, and intelligence, he was took part as the advisor of the commander-in-chief and the high-ranking officials of the system in the key decision-making sessions of those perilous periods. Hadrat Ayatullah Khamenei, the Great Leader of the Islamic Revolution, who is himself from the forbearers of the Holy Defense era, says,

He was really a needed and unique element alongside the Imam. No one else could play this role alongside the Imam... in order to inform the Imam of the news, a person was needed to be close to the Imam and such a person was only Haj Ahmad Aqa. Both in delivering the news to the Imam and delivering the views to the outside... he would reflect the Imam's news very well. Furthermore, he had role in giving counsel to the Imam. In numerous cases, Haj Ahmad Aqa would give counsel to the Imam. The Imam was not a person to be affected by affections or the father and son relations have an undue effect on him. The Imam would make the best use of the consultations with Ahmad Aqa; that is, such was not the case that whatever Haj Ahmad Aqa would say, the Imam admits... in many cases, Haj Ahmad Aqa had expressed good views to the Imam and at times the Imam would not agree with him... we should not suppose that he would inculcate something in the Imam. The Imam was not suggestible; however, the clear and strong views would be conveyed to the Imam and he would make use of them. He would take part in several sessions. One was that of the Expedience Council... the other was the High Council of Defense in which he would participate once in a while. And another one was the session of the heads of the three branches of power in which he would take part regularly and as a member... in that sessions, as an intelligent, astute, and experienced element, Haj Ahmad Aqa would truly serve the purpose. On different issues, particularly on the global ones, he had a strong memory and his opinion was a good and ripe one among other views.³⁴

Mr. Hashimi Rafsanjani, another one of the forbearers of the Holy Defense period, says,

During the war periods, we would solve many issues and problems. Sometimes in the midnight, early in the morning, prior to the dawn, and at particular times, we were in touch with each other, I went there, or he came to my home (since my house was adjacent to the Imam's); it made no difference whether I was in the Interior Ministry or commander of the war.³⁵

As regards the role of the Imam's Reminiscent in military issues and the warfronts affairs, the Commander of the Islamic Revolution Guardian Corps, Mr. Muhsin Ridai says,

From the Bayt al-Muqaddas Operations (liberation of Khorramshahr) onwards, our relation with Haj Ahmad Aqa had become so close that prior to the operations we delineated a plan on the operations regions and gave it to him. Ahmad Aqa had also set up a military establishment for him in the Imam's Office in charge of which was Mr. Ansari.³⁶ We had handed over a military plan to both Haj Ahmad Aqa and Mr. Ansari on which different regions have been recorded by code. From that part, in Ahwaz, or say from the middle front or even from the western front, we would get in touch with the Imam's Office. For example, we would say 315; the Messrs would themselves find the respective region according to the plan and would completely be informed of circumstances of the war issues.

From among the distinctive features of Haj Ahmad Aqa was his assistance as to the war issues to the effect that he would express his views and this was other than delivering the news and information to the Imam.³⁷

After expressing a memory, concerning the quality of the transformative and swift effect of the Imam's message on the warfronts conditions in one of the Guardian Corps operations, Commander Muhsin Ridai says,

When I read this message for the commanders they put aside their concern and were prepared for the next operations being the Faw operations. If you pay attention to the role of Haj Ahmad Aqa, you can see that how he could perceive that there was a need for the Imam to give message to those who were at the battlefields. This assistance cannot at all be compared with any material assistance. Even if we gave a lot of tanks personnel carrier to the commanders, they would be of no avail to the extent that this message empowered them.

The former commander-in-chief of the Islamic Revolution Guardian Corps reminds of the Imam's Reminiscent's role in war as such,

As to the war issue, one can elaborate on the role of Haj Ahmad Aqa in two manners. Firstly, he was the best mediator of the Imam to understand the war and combatants very well and convey the messages to the Imam.

He would deliver the Imam's orders and instructions to the combatants and commanders. Another issue was that he himself analyzed the war. When a lot of problems would remain unsolved, he informed the Imam, followed up the issue, and solved them.³⁸

At the end of this chapter, we shall refer to some remarks made by him just 6 days after the outbreak of the imposed war in his visit with Yasir Arafat. It is indicative of his clear analysis of the root causes of the war and his firm belief in the final victory. It also indicates that there were a great similarity and likeness between his analysis and stances and those of the Imam as to the result of the war. This is of course an indictment of the Imam's profound effect on his spirit, behavior, and stances. In this meeting, the late Haj Ahmad Aqa says,

The issue which matters to us now is that of the war. We are determined to continue the war. We are sure that we will gain victory. Of course, we are not at war with Iraq; we are in reality at war with the US. While we know that in case the US and the USSR want, they can ruin Iran from the military view, but we are sure that by having confidence in God and the Iranian nation, we will become victorious; for we have this determined nation—the nation who have sent thousands of letters to the Imam's Office declaring their readiness to confront with the enemy's tanks while being empty-handed. As a matter of fact, what matters to us is to say "no" to the superpowers and

big powers, is to say “no” to the oppression and injustice. We are sure that if they encircle us in a village, we shall export the independent Islam to the world over from there...

We will combat with the support of our army, *sepah*, and nation and are sure that we will win. We are in no need of provisions, and unlike what is said we are provided with weapons and war equipments. However, supposing that we are not provided with in this regard, we are still provided with having a resolute nation who is the main supporter of a victory.³⁹

Twelve years in step with the Great Leader of the Islamic Revolution

1) Supporter and follower of the Imam's line; 2) the Imam's companion and intimate person; 3) the trustworthy advisor of the Imam; 4) the mediator between the Imam and people; 5) the one who looks after and takes care of the Imam; 6) manager of the Imam's office.

Honors of the Imam's Reminiscent are not restricted to his struggles with the oppressive regime and his very effective endeavors during the periods prior to the Islamic revolution victory. From the revolution victory in 1357 AHS to the Imam's passing away in 1368 AHS, he has spent around 11 years of his life along with the Imam. To perceive the blessing of presence of the man whose every breath was obedience and remembrance of God, whose presence was replete with spirituality, sincerity, and servitude, and whose companionship was the session of guiding the affairs of the *ummah* was the grace and honor which more than anyone else had been destined for Ahmad.

He would take care of the person whom millions of pious people would pray everyday that may God exchange all their lives with a moment of his life; and how blessed is the Light's Reminiscent. To see the celestial face of Khomeini every morning, to kiss the hands which never were raised save for Allah, to protect him in the afflictions and hazardous fields, to be his trustworthy messenger, and in a nutshell, to give up the life and to be at the service of the Spirit of Allah round-the-clock, and to spend life in the obedience of that great leader is an honor and privilege that according to the saying of the eminent leader of the Islamic revolution has made him a unique figure.

Through following the footsteps of his revered father and making use of the high management style of the Imam, he would manage the office which in despite of its small place and few facilities and human resources

it would establish the best connection between the Imam, people and officials and would present the most complete information services to the revolution leader. The office of Imam Khomeini was the center of attention of the friends and enemies during the eventful and momentous periods of the revolution. The internal anti-revolutionary groups and global espionage organizations made extensive but futile endeavors so as to find a way to infiltrate into it; however, regardless of all their experiences, facilities, and successes they had in other cases, the Imam's Office's and Jamaran's doors were closed to them and remained so till the end. Neither one of the assassination attempts and bombings, nor any of the plans, attempts and plots to mar the name of the Office and figures who were serving in it, nor could natural afflictions find a way into the Imam's Office. This success was essentially indebted to the meticulous care or attention of the Imam as well as the prudence his clever son. The value of this role, prudence, and astuteness of the Imam's son is made clear when we become aware of the depth of the animosity and extent of the plots of the enemies of the Imam and the revolution during the Imam's 11 years of rule as well as of the blows being dealt by the course of infiltration, destruction, and assassination to other centers. On the other hand, we should give heed to the difficulties of the way, for the safeguarding and supervising methods are to be exerted in a manner by which no harm is incurred to the extensive and unique relation of the revolution leadership with the people who rushed to visit their Imam day after day and delivered hundreds of letters to his presence as well as to the relation between the officials of different parts of the system and the Imam.

The late Haj Ahmad Aqa was administering the Office with the help of a few of the Imam's companions. He was supposed to receive, study, and classify numerous personal and administrative letters everyday and to present them to the Imam. These letters were received from different part of the country and the world in different languages. Their content differed from the most important issues of the system and the revolution inside of outside the country to the regular letters and written requests. However, he was to arrange dates for the routine visits of different strata of people with the Imam, visits of the officials and managers with the Imam, to establish connection with the system's key decision-making centers and the warfronts. In the meantime, he gathered information, classified them according to the news, reports, and sociopolitical events inside and outside the country amidst tens of telexes, bulletins, reports, news related to foreign media and offered them to the Great Leader of the Islamic Revolution. On the other hand, he collected the religious funds from the Imam's representatives and the people coming to the Imam's Office in person, supervised the meticulous consumption of them according to the Imam's view, and gave response to the religious questions of people. Apart from answering to the expectations of every one of the people in the Islamic society, he made nonstop endeavors to take care of and look after the Beating Heart of the Islamic Revolution and to foil the assassination attempts against the Imam's life. All these services were made under such circumstance that the Imam did not let a fence is laid between him and the people, officials, and different ideological groups. It was prohibited to embark on an action which was luxurious and affected the simple and

naïve life of the Imam in the presence of that beloved one and no one dared oppose to it. His Eminency was so sensitive in consuming the funds and the treasury and did not accept an iota of offence in this regard from anyone. Under such conditions, that much services which the Imam's Office had rendered during his directorship period could be undertaken just by a prudent and intelligent person who was truly and completely familiar with the Imam, lover of and obedient to him, regarded the service to him as tantamount to the service to the Muslim World and the liberating revolution of Islam, was proud of being sacrificed along this path, and was a trustworthy, reliable, and upright person to the Imam.

The Imam's Reminiscent, the late Haj Ahmad Aqa was adorned with such qualities and beliefs that after the revolution victory and was along with and companion of the Imam for 11 years without a break. Though he enjoyed outstanding merits and could assume heavy responsibilities of the Islamic system, he deceased from this and dedicated his life for the Imam.

Honestly, can you find a visit, session, or occasion in which the beloved Ahmad has been absent beside the Imam; can you find a case so that the Imam is busy talking about the revolution and Allah and you cannot see Ahmad beside him while being attracted by his celestial charisma. Blessed is he who was the companion of the Spirit of Allah and his life was the shadow of the revolution sun.

He has been referred to as the "trustworthy" and "reliable to the Imam and the revolution". To describe on his truthfulness, it is enough to hint on the Imam's testimony, saying,

I swear to the overpowering, omnipresent and avenging God that from the day Ahmad has been administering my affair in the exterior annex of my house until this moment that I write these lines he has taken no step and used no pen against my words or my written texts and has used strange scruple and tried not to deviate even a word or letter from what I have said or written. If even a single letter had to be added or deleted for correction purposes, he has done so only with my permission.⁴⁰

Addressed to him, Hadrat Ayatullah Khamene'i, the Great Leader of the Islamic Revolution, writes

His Eminency (the late Imam) had distinguished you from others with a unique trust.

In another case, he writes,

I regard Your Excellency a fully reliable and trustworthy person and have confidence in your knowledge, insight, and intelligence along with sincerity, competence, and truthfulness.⁴¹

And other eminent figures and companions of the revolution have such described the truthfulness of the son of Khomeini, may Allah be pleased with them,

During my 8 years of service, there was a continuous relation between me and the late Haj Ahmad Aqa. He was present in most of the meetings I had with the Imam. It was completely evident that he was trusted and depended upon by the Imam. He was a trustworthy and faithful advisor for Hadrat Imam. Apart from the aforesaid important point, the diversity of duties of the Leadership Office, various political and cultural aspects of these duties, the exceptional conditions of the country during the beginning of the

revolution as well as during the war is fully indicative of the outstanding role of the late Haj Sayyid Ahmad Aqa during the revolution. He was supposed to prepare favorable conditions for the leader's decision-makings amidst crises, difficulties, and different political inclinations of the groups. All of these demanded that a very bold, creative, and trustworthy person be present beside Hadrat Imam.⁴²

Eng. Mir Husayn Musawi

When I went to the Imam's presence in Paris, Hadrat Imam made some remarks about Haj Ahmad Aqa there. It was very important to me. While at that time he was a young man and very younger than the late Martyr Mustafa, the Imam said, "As I spoke to you about Mustafa before, you look at Ahmad in the same manner. Give to Ahmad whatever you want to be received by me without any deduction or addition."⁴³

Musawi Khoeyniha

The Imam, may Allah, the Exalted, be pleased with him, had full confidence in his son, Haj Ahmad Aqa. According to the Imam's statements in personal sessions, it was clear that Haj Ahmad Aqa was fully trusted by him.⁴⁴

Ayatullah Ridwani

Haj Ahmad Aqa would accept many execrations. He would accept many bad languages. However, what mattered to him was the mission of delivering messages to the Imam as well as being honest in conveying the Imam's messages to different communities and personalities.⁴⁵

Sayyid Mahmud Duai

Given that the late Haj Ahmad Aqa was a great thinker and had difference of opinion on some

issues, he did not distort or interfere in the sayings of the Imam. Even in the key centers including the National Security Council where there might be any kind of misunderstanding, he would read the same words of the Imam and, in other words, he was a truthful mediator.⁴⁶

Sayyid Husayn Musawi Tabrizi

Haj Ahmad Aqa kept many things secret. While giving the account of the scenes around the Imam to him, he would see the Imam's reactions and naturally he could not convey these reactions and kept them secret. On the other hand, when delivering the messages of the Imam to different communities or figures, he saw the reactions of those personalities and communities and kept them secret.⁴⁷

Sayyid Mahmud Duai

Under the critical conditions of the years 1366 and 1367 AHS, once I went to the presence of Hadrat Imam. I said to the Imam that we would not like to cause inconvenience for you and come to you personally. If we want to inform you of something orally, how we can do so and discharge the duty? The Imam said in reply, "If you want to deliver an oral message to me, tell it to Ahmad, for he can understand you well and convey the message soundly. Rest assured that whatever you tell to Ahmad, he will say the same to me. If you have a letter and would like to send it to me the very same day, you can give it just to Ahmad, and in case you want to hand it over to me the next day, you can give it to everyone of the Office members and they will give it to me." Here again the Imam referred to his revered son.⁴⁸

Habibullah Asgar Awladi

As a mediator between the Imam, the *ummah*, and the officials, Haj Ahmad Aqa would not express his own view at all. This had a good outlook from two aspects. Firstly, despite the rumors prevailed among the friends and enemies, he did not make any distinction in arranging appointments for the officials and the people. He let all officials from different groups and parties be in touch with the Imam as much as he could. Even if the opposing individuals and groups asked for appointment with the Imam, if there was no security problem, he would help them visit the Imam.⁴⁹

Musawi Tabrizi

I can definitely say that he did never make any distinction between me having intimate connectors with Haj Ahmad Aqa (more than two brothers) and other individuals who had opposite political inclinations with mine in making appointments with the Imam. There were a lot of cases that I was annoyed for this. For example, if they asked for appointment, he did not let one group take time further or he did not praise one group highly before the Imam so as to drive the Imam's attention to them.⁵⁰

Musawi Khoeyniha

After the Islamic revolution victory, when the Republic Party was formed, we were in the presence of Hadrat Imam along with the members of the Islamic Coalition Community one day. He was told that according to the duty, we have joined the Party; however, as the Islamic Coalition Community, we would like to have relation with you. The Imam said in reply, "From now on, try to hold sessions with Ahmad." These lengthy sessions continued till the last year with the presence of the late Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini.⁵¹

Habibullah Asgar Awladi

He is called “the Imam’s advisor”. We have referred to some points made by the Supreme Leader of the Islamic Revolution in this regard in the previous chapter. Here, we shall just hint on the issue that to be placed as the side of consultation with a high-minded and generous personality like Imam Khomeini requires merits more than usual. Imam Khomeini is a person in the presence of whom, the views, analyses, and great thoughts have all faded away. He initiated his divine movement and gave the promise of final victory at a time when others and the most ancient political establishments spoke to the Shah about the vainness and pointlessness of the struggle. He was such a leader that in spite of 14 years of being away secluded, and separated from the homeland, he was such in command of the conditions of the revolution and the issues of Iran and the world who always oversaw the upcoming path of the revolution better than others and foiled hundreds of plots in advance. The US embassy had studied for months and established connections with different groups and individuals so as to put into effect the plan which had been driven by the White House and the CIA Organization by the most seasoned political elites for a long time. In the first stage of the action, however, all they had spun turned back into cotton by a marvelous encounter of the Imam through several lines of message and a few sentences and as such the US hopes were lost. Whereas, the Shah’s regime’s governments which were supported by the US could not persist more than a few days or months during the two last years from the military and martial government to the “National Reconciliation” one and hundreds of other ones. As to being thoroughly

acquainted with the political issues of Iran and the world, Imam Khomeini enjoyed such an analytical power that prior to everyone and at a time when others were looking at the issues of the USSR with dubiousness and suspicion, he heard the voice of the breaking of the bones of the Marxism and talked about the fall of the communistic pole of the world. He is the person who spoke about the fire which would be kindled by the insanity of Saddam and provocations of the US and with which the region sheikhs would be afflicted at a time when the Arabic governments of the Persian Gulf region were befriending Saddam. To be another side of consultation with such a personality with such an in-depth thought and analysis demanded an immense excellence. Ahmad deserved such a merit so long as the very same Imam writes as such,

... He has supported the Revolution at all the stages and during the stage of the splendid victory of the Revolution, he has been my assistant and helper and does not do anything that is against my opinion... if he gives an opinion on an issue, it is a recommendation and his recommendations are sincere and are not against the direction of the Revolution and interests. If I do not accept his recommendations, he does not oppose me; and if also I take his words to be right, I accept them.⁵²

Importantly, in his everlasting testament on migration to Paris which was the starting point of the swift and very effective transformations in the path of the Islamic revolution and the onset of the sunrise of the triumph, Imam Khomeini writes,

Apparently, some claim to have arranged my visit to Paris, France. This is a lie. After I was turned back from Kuwait, I chose Paris in consultation with Ahmad.⁵³

We elaborated on the manner of and reasons behind choosing Paris previously in the very article. If one is aware of the significance of the Imam's migration to Paris and the effect of this migration on the trend of the Islamic revolution, he will also know that why Hadrat Ayatullah Khamenei, the Supreme Leader of the Islamic Revolution – who is himself from the most informed people on the procedure of the Islamic revolution's taking shape and continuation as well as being acquainted with the role and effect of the people on the revolution – such says on the Imam's Reminiscence,

His role in the periods of the struggles of Iranian nation can also not be forgotten. Without a doubt, in the last months of the movement periods, no one has played such a great and effective role in relation to the eminent Imam.⁵⁴

To elaborate on the narrative of the late Haj Ahmad Aqa's incessant taking care of the Imam and his round-the-clock nursing from the heart by each beat of which the Islamic *ummah* took vigor, by each beat of which a blow was dealt to the colonialists' body, the heart by the beating of which the faithful ones became firmer and the Islamism wave in the world gained momentum, and the heart which was in fact the beating heart of the liberating revolution of Islam; yes, to elaborate on this story and describe the account of the nights and days during which Ahmad rotated the lovely existence of the Imam like a butterfly to take care of this blessed heart and paid no heed to tiredness, sleep, and food is itself a story the elucidation of which demands to write another book. Though it has been written or said in this regard a lot,

there is yet much to be written or spoken about its aspects and details. It is hoped that the remaining sayings or documents and the memoirs book of the medical team – written by the most beloved and hard-working brother, His Excellency Dr. Arifi and his collaborators – is published* so in case the next generation heard of or read about the sacrificing lovers of Imam Khomeini they may not think that this interpretations are based on exaggerations.

In a bid to retain the Imam's health and to treat the heart disease, the son of the Great Khomeini would at times forget himself to such an extent that it is quoted that Hadrat Imam would say to the physicians coming to his bedside in the hospital that, "You should help out Ahmad first, for he is in need of care more than I do." The Imam's Reminiscent would try his best so as to disappoint the enemy's plans. He wanted to disappoint the hopes of those who would give the promise of the Imam's death continuously and to prepare such conditions that after the age of 80, the sage leader of the revolution can steer the revolution ship after its victory for more than ten years in an ocean abound with events and storms. Of course, it is evident that the granting of the prayers of tens of thousands of the pious people and the divine destiny have been the main factors; however, we shall know that the granting and destiny need a means. As if God had destined that the endeavors of Ahmad and his companions and collaborators be its means. At any rate, the Supreme Leader of the Islamic Revolution has very well described the value of this great service of the Imam's Reminiscent, saying,

Undoubtedly, the physical health and power as well as the bodily strength of that eminent leader

during the ten-year hazardous periods in spite of the old age and the heart decease among the normal factors and means hinged first and foremost on the initiative and hearty care and attention of this kind son. Owing to this, the Iranian nation is verily indebted to the late beloved one.⁵⁵

Sad demise of the Imam, the intolerable bereavement of Ahmad

One who knows the love, Khomeini, the Iranian people, their appreciation, the relation between Khomeini and Ahmad, and the love of Ahmad to Khomeini knows well that how heart-rending the sad demise of the Imam at the night of Khordad 13, 1368 AHS has been for Ahmad. He has endured the 13 years of struggle in the absence of his exiled father for the enthusiasm of the union days. When he arrived at the Holy Najaf in 1356 AHS, like Josef he embraced the Jacob of the Revolution and the sympathetic father of Islam and cried for the agonies of the separation periods.

From then on, he did not separate from the Imam even for a moment. He had not tasted yet the sweetness of the reunion with the beloved that the older son of the Great Khomeini, the hope of the Imam and people, and his beloved instructor, Mustafa was taken away by the oppression hands. It was very difficult and impossible to endure the remorse of the death of the brother; nay a beloved person like Mustafa who was the sign of knowledge, patience, and gnosis, and a role model of the father's qualities and excellences, and the remorse of a person with whom he had shared the hard periods of struggle in exile. He had full faith in the father's sayings. When he heard of his father that this is "the God's hidden favor", his tolerance increased. A few days later, the father's foresight came true – as if he could foretell the future well. As such the martyrdom of the brother gave impetus to the uprising which never calmed down till it amputated the hands of the US from the Islamic Iran. During all these periods he was along with the father. His existence was for the Imam and his intelligence, cleverness, and merit filled the Mustafa's vacant place. After consultation with him, the Imam of the revolution decided to migrate to Paris. He went to Paris along with the father. He did not leave the Imam alone for a moment during the five months being filled with events. He came back to Iran in Bahman 12th with the very hazardous and wonderful flight. The black night of the oppression rule was yet to come to the end and there were 10 days till the sunrise of the revolution. The US had 10 days ahead so as to put into practice the bloody coup plan having been driven by its generals before. However, the momentous and historical speeches of the Imam in Behesht-e Zahra, then the order of dethroning the *taghut* and appointing

the revolutionary government, and thence the epic confrontation in Bahman 21 and 22, 1357 AHS laid up the military machine of the Shah and the US.

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During all hours of these ten days in whose each moment there existed the fear of hundreds of perils and ominous events, Ahmad was along with the Imam. From those days of cries and *takbirs* up to now, Khordad 13, 1368 AHS (10 p.m.), after hearing the news of the Imam's indisposition, the Muslim World as well as each one of the Iranian people are supplicating and praying lest that great bereavement happens. He has been alongside and with the Imam incessantly and continuously since that day.

At the time being, it is Ahmad Khomeini, the only son of the beloved of the beloved ones and it is the bereaved of the death of Mustafa who has pined his hope to God lest at these hard moments lose his endurance and forget the responsibility he has assumed in lieu of the people, lovers of Khomeini, and his devoted sisters and mother. It is 11 years now that the enemies have given the promise of compensating for their repetitive defeats and are counting days impatiently for this moment. It is impossible that the son of Khomeini forgets his mission in such a critical and decisive occasion. The worldly life symptoms of the everlasting heart of Khomeini are dwindling from an hour ago. A few moments later, the order of *"Return to your Lord pleasantly"* is issued. The blessed lips which talked about nothing but Allah and the truth were closed. All of a sudden, the cries of wailing echoed in the air. *"Verily, we are from Allah and to whom we shall return"*, *"The Allah's Spirit joined Allah."* Ahmad is looking at the sea of light shockingly. Will Khomeini die? The worldly death is not death; it is a migration from this world to the next

world. And, Ahmad, this migrant of the faith tribe is now looking at the eternal migration of the father. He is staring at the Imam's celestial visage for a moment. While smelling and kissing the hands of the father, he stares once again at the luminous face of the Imam.

The father has joined the eternal life. Khomeini was the man who came from the far-reaching lands to deliver Islam, the man who untied the fetters and chains of captivity, the man who cried out the pure Islam in the irreligious age, the man who set free the human dignity and honor and divine and spiritual values from the prison of the world's oppressors and materialists, the man who fasten together the scattered lines of the Islamic *ummah*, the man whose name caused the world-devourers to tremble, the man who dashed the plans of the proud US to the ground, the man who once again opened the Book of Allah and the life-giving commands of Allah as guideline for the human beings, and in a nutshell, the man who echoed again the blessed name of Allah in Muslim lands as the most beautiful name and sowed the seed of the uprising, revolution, and Islam-seeking movement in the hearts of the faithful people. Yes, the Self at Peace of the Islamic Revolution, the Great Khomeini, had fully and completely discharged his mission and rushed to meet the Truth. Now, it is Ahmad who is supposed to fulfill his mission at the hard moments of the separation from the Imam. An hour later, in the morning of Khordad 14, 1368 AHS, under such critical conditions that the nation's Experts gathered to do their duty of appointing the next leader of the Islamic system, we shall see that how the son of "Ruhullah" paved the way for the best choosing with his firmness and confidence as well as his view and vote.

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As such, he manifested his excellence in advancing the values and ideals being proclaimed by the Imam and made public his merit of being the son of such an Imam. This became in its turn another honor in the life of Ahmad, the hero of the Imam Khomeini's movement.

Ahmad and the age after the Imam

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The Iranian people bring to mind that after the Islamic revolution victory, the foreign radios and internal agents of the aliens would ceaselessly speak about the swift overthrow of the newly-established system and the impossibility of the formation of the Islamic system. They had even determined date for the time of its occurrence. Having faced with their unrealistic predictions, they would regularly extend this date. A few years elapsed from the revolution victory and the revolution passed through the storms and events one by one with its unique captain's prudence. The Constitution, the Experts Assembly, the Islamic Council, the Presidential Council, and the system's pillars were left in order. In despite of the primary predictions, the imposed war turned into a factor giving impetus to the national consolidation and unity

of the Islamic system. The enemies were gradually disappointed of the overthrow of the system at the time of the Imam's life. Since then, foreign radios would once in a while give the news of the age after Khomeini and of the inevitable collapse of the Islamic system. Outwardly, their analyses were not that impracticable. Imam Khomeini was the religious authority of people and a personality with whom the people's relations had taken shape in the course of a natural, long-lasting, in-depth, and religious process. The influence of his words and messages transcended all defined relations and had an unbelievable effect on his followers to the extent that with a line of his message hundreds of people got ready to sacrifice their lives. All pillars of the country as well as the national unity structure of Iran which had totally been transformed after the collapse of the ancient imperial system were sternly affected by the unparalleled characteristics of Hadrat Imam. His personality was the pillar of the revolution and system, interpretation of the national identity, and even the Islamism identity in the world. His sad demise seemed so heart-rending that it was even difficult and unbelievable to be imagined by his followers. When that great bereavement took place, the shadow of sorrow and grief prevailed everywhere so that no one could think about and look at the future. In the meanwhile, the role of the great men of the Islamic revolution having been taught by the Imam the lesson of patience, bravery, and the manner of tackling with difficulties was a leading and decisive one. It is in the hard and tough scenes that the elites are recognized. The service which has been rendered by the experts of the Islamic society, the eminent figures of this assembly in particular, and by the son of the Imam in 14th

Khordad's morning for the future of the Islamic revolution can not be evaluated by any norms. Given the numerous enemies who have been looking forward intelligently to seize the opportunity, an iota of negligence could yield such a crisis which it was impossible to put in order its aspects and God-forbid could be extended up to disorder. The Islam history reminds bitter instances of these sorts of deviations.

The discussion was about the fate of the Islamic *ummah*, the fate of the Imam's divine revolution, and the fate of the system for the materialization of which many had sacrificed and hazarded their lives. It was impossible that the faithful companions of Khomeini and pupils of the school of that sage person of the periods lift the responsibility from their shoulders and smooth the ground for the materialization of the ominous ideals of the revolution enemies. In the meantime, Ahmad has shouldered a key role and heavy responsibility. It is many years now that he has been the Imam's trustworthy messenger and courier. In the bitter events of the revolution and at the times of difference of opinions and crises, everyone asked him for the Imam's view. According to the very same Imam and his companions, he did never attribute any remark or view to His Eminency save the truth of the matter.

It is impossible that, in these tough moments, he forgets the public and personal advices and recommendations of the Imam and secludes himself under the influence of the bereavement of the separation from the father.

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He is the son of a person that when the enemies took his most beloved one "Mustafa" who was the future of the revolution, he did not turn a hair and said "O God, I am pleased with Your consent." Ahmad is the son of such a father. We expect nothing from him but to support, after the Imam, the policies of the father, his values and ideals, and the established and holy system which had been set up with great suffering, to keep his promise to the Imam till the end of his life, and to act upon his ever-lasting testimony faithfully. To tell the truth, he did nothing but this.

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Prior to his painful farewell at the night of Khordad 14th, 1368 AHS, the late called on a few of the companions and members of the Office and held consultation and discussion on the manner of performing the splendid ceremonies of the Iranian nation's bidding farewell to the holy body of the Imam in Tehran *Musalla* as well as of the mourning and burial ceremonies. Having arranged the programs and visited the bereaved mother, sisters, and family members, he was present alongside the pure corpse of the Imam so as to take energy from the holy spirit of that divine man and prepare himself for the very important test which he had ahead of him a couple of hours later. At that midnight which was replete with grief and bereavement and in a state whose description is just known to the lovers of the *wilayah*, by the order of Haj Ahmad Aqa, my revered brother, Hujjat al-Islam Muhammad Ali Ansari – whose services in the Imam's Office, in the holy shrine, and

the Institute for Compilation and Publication of Imam Khomeini's Works is clear for the Iranian nation – and I left for the *Musalla* so as to examine its situation and to pave the ground for the people's farewell ceremonies. When leaving, I saw the Imam's Reminiscent who was going to join the celebrated figures of the Khomeini movement with a bent stature for the heaviness of the father sad demise but with firm steps so as to hold consultation as to the manner of the *ummah* job after the Imam and the manner of hoisting the uprising flag.

As a matter of fact, amidst that fatal grief and the bereavement of separation whose flames spread from the within and burned our soul and spirit, when we cast our eyes at the resolute faces who had decided definitely to continue the way of Khomeini, we could more easily endure the bereavement at the age after Imam Khomeini. The next day, when I heard the news of the appointment of the up-coming leader of the Islamic revolution from the newly-installed loud speakers of the great *Musalla* of Tehran, the cries of *takbir* spread in the gloomy air. The Iranian nation's experts fulfilled their duty at the presence of God, vis-à-vis the people, and in lieu of the debt they owed the Imam and the revolution. The information and security centers of the enemies of the revolution in the US and other regions of the world had not yet finished their sessions of hatching plots to make use of the age after the Imam; however, the appointment of the experts disburdened the revolution adherents and Imam Khomeini's followers. The enemies who have been looking for such an event for years gave up their hopes. We all know that in that session, the remarks and analyses made by the Imam's Reminiscent trustworthily as to what he had heard of Imam

Khomeini about the Supreme Leader of the Islamic Revolution was paramount in expedition of the experts' choice and removal of the misgivings and doubts. As such, in this event which was truly the most decisive of the events of the Islamic revolution after the Imam's departure, he played a leading role. As always, "Ahmad" played a very decisive and effective role in smoothing the path of the revolution. Owing to this, the Iranian nation and all of those who according to the clear-cut admonitions of Imam Khomeini regard the continuation of the Imam's way possible only under the shadow of the continuance of the *wilayat al-faqih* are indebted to him. The hearty defense of the Imam's Reminiscent from the most main principle of the political school of Imam Khomeini and the most important governmental ideal of the Imam, viz. the *wilayat al-faqih* are not limited to the experts' session. He remained faithful towards defending this principle till the end of his life.

Concerning the role of the late Haj Ahmad Aqa in consolidating the revolution leadership in the periods after the Imam, Hadrat Ayatullah Khamenei says,

In relation to the leadership issue, he conformed fully with the views expressed by the leadership. That is to mean that at the juncture after the Imam, he took one of the best stances which a person like him might assume in defending the revolution principles and norms. He would heartily defend the true face of the Imam's line. For instance, he would defend the leadership very much. He defended the bases and principles of leadership and also this humble servant very much. This had a great influence on those who might think or feel otherwise.

At any rate, the stance which was adopted by him after the Imam's departure was very valuable. I believe that one of the best chapters of his life before Allah is the very recent one in which he treaded really the path of Allah, way of the truth, and the straight path led to the proximity of God [*qurb ila Allah*]. Though for sure there might be various expectations and temptations... he stood firm and expressed resolutely the very principles intended by the Holy Imam, may Allah, the Exalted, be pleased with him.⁵⁶

The most important principle ruling over the actions, words, and sociopolitical life of Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini after the sad demise of the Imam was to continue the Imam's way, defend the ideals and principles had been revived materialized by the Imam in the society. To defend the system's Islamism; to defend the *wilayat al-faqih* as the Islamic rule basis; to defend freedom in the framework of the Constitution and religious law as one of the fundamental goals of the Islamic revolution; to defend the country's multidimensional independence; to struggle with any sort of policy or decision which might lead into the country's dependence; to defend the oppressed and deprived as the main owners of the revolution; to struggle with accumulation of wealth and riches or any action ending in trampling upon the rights of the people and the deprived and in rule of the well-off classes of people; to defend the ideal of the liberation of the Holy Quds; to defend the oppressed of *Basij* and the defensive pillars of the country; and to strengthen the struggling spirit were from among the principles of which the Imam's Reminiscent reminded the people regularly in his speeches and messages

after the Imam's departure and based on the text of the Imam's remarks and upon which he called the people.

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The book, *Standpoints of Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Khomeini* having been published by the Institute for Compilation and Publication of Imam Khomeini's Works casts light on the general lines of the thought of the deceased and the manner of his ceaseless efforts in guarding the Imam's ideals. From the salient features of the Imam's son, as he has reiterated in an interview in 1358 AHS,⁵⁷ was that he would never exchange his belief with ostentatious foresights. In tackling with disorders, people's difficulties, trouble-makings of the administrative and judicial bodies, he would criticize straightforwardly and frankly. One can observe some instances of his critical viewpoints in the very book (*Standpoints*). He wanted always to inculcate his addresses with the fact that there is a subtle border between the constructive and destructive criticisms. In case they are not distinguished properly, they will

either deprive the society of the constructive spirit of criticism or of enjoining what is good and forbidding what is evil, or will generalize the culture flattery and negating the people's freedoms, or will lead into the weakening of the value-laden principles and fundamentals of the revolution.

After the Imam's departure, as before, in spite of the excellences he had and based on what he himself had deemed proper and to which the Imam had enjoined before, the Imam's Reminiscent would refrain from accepting official administrative posts, saying, "If one wants and has motive and goal, he can render service to the system and the revolution even without any official position; nay he may serve better and more easily under such circumstances." He would say time and again that as before I would like to remain the Imam's son and the supporter of his values and ideals. According to his ideological principles, he looked at the view and order of the Supreme Leader as a religious and imperative duty. In view of this, at the request of the Supreme Leader he became a member of the Expediency Council, the National Security High Council, and the Country's Cultural Revolution High Council which are from the highest and key consultative centers of the Islamic republic system. Given his experience and insight, his presence in these organs would enhance the correctness of the decision-makings in conformity with the Imam's line and validity of the session discussions. His membership in the aforesaid organs went on till his departure. Apart from these, on account of his spirit of supporting the deprived and according to the stern admonitions of Hadrat Imam, he accepted to become a voluntary member of the Central Board of Directors of the Imam Khomeini's Relief Committee.

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In the first year – after the Imam’s sad demise – when the way of the Sacred House of God opened to the Iranian *hujjaj* in Farvardin 17, 1370 AHS, he was appointed as the representative of *wali al-faqih* and the superintendent of the Iranian *hujjaj* by the order of the Islamic revolution leader. A part of this order reads,

Following the example of His Eminency [Hadrat Imam Khomeini] who had distinguished Your Excellency from others and having full confidence in your knowledge, insight, and intelligence along with sincerity, effectiveness, and honesty, hereby I appoint you as my representative and the superintendent of the Iranian esteemed pilgrims...

I deem it necessary to thank His Excellency Hujjat al-Islam wal-Muslimin Mr. Karubi, the Esteemed Speaker of the Islamic Consultative Assembly for his unsparing efforts during the *Hajj* ceremonies of the past years as it was impossible for him to

discharge this responsibility given his heavy responsibilities...⁵⁸

The Imam's Reminiscent also took this responsibility with good will and humbleness. He was after its usual preliminaries but faced the aversion of his esteemed mother, the role model lady of the Islamic revolution who had share in the sufferings of the Great Khomeini and Hadrat Imam had also reminded his children, especially Ahmad, in his personal letters and admonitions time and again of attracting her consent. The Imam's son sent a letter to the Supreme Leader reflecting the issue. A part of this letter reads,

After the issuance of the order, I followed up the job enthusiastically and acquired some achievements in some fields; however, while visiting my revered mother today, I faced a matter. I deemed it proper to bring about the issue just before my dear leader, for Your Excellency have always been kind to the family of the Imam, may his spirit be sanctified. My sick mother has sternly ordered me to dispense with this journey and to be beside her. I request Your Eminency to give me leave to prefer my revered mother's request to the new responsibility...⁵⁹

Ahmad Khomeini, 23/1/1370 AHS

Naturally, the Supreme Leader of the Islamic Revolution who is himself from the spiritual children of the Imam and regards it obligatory to honor the mother expresses his consent. In a letter dated 25/1/1370 AHS to the effect that, "... to observe the sanctity of the revered wife of Hadrat Imam, may Allah sanctify his soul is necessary. All servants of the Deceased and I are verily indebted to her. I agree with Your Excellency's resignation." he committed the responsibility to someone else.

The revered wife of Hadrat Imam has such explained the issue recently in a dialogue,

... one day Ahmad came here... then after greeting, he said, "I was chosen as Amir al-Haj." I said, "Why?" He explained everything, saying that Mr. Khamenei has told me to accept the responsibility. I told him, "My dear Ahmad, you know better than me that Malik Fahad obeys the commands of the US. If you go there and Fahad takes order that the expedience of the US be such that they take you, Fahad will abide by and this is what that is not good neither for you nor for Iran. He left and wrote a letter to the effect that Khanum does not give consent.

Question: as far as we know, you are not the person to be disturbed by such issues; had you really taken into consideration merely the expedience of the system?

Answer: both are correct. The political expedience is one issue. However, I am old and have lost many of my dear ones during the revolution: two sons, the husband, the son-in-law, the father, the mother, and many others have passed away. I can no more endure the tough circumstances. Of course, [I am pleased with] whatever God wills, I have experienced so many bereavements; I experienced the last one, too (Ahmad Aqa's sad demise). I don't know that how God has created the man and to what extent he is able to endure. I did not at all protest during the married life with the Imam; different issues happened, whether the exile, or assail of the Shah's officers into the Imam's home, or the bereavements of my sons.

... [During the war and bombardments], I remind that Ahmad Aqa had come to Aqa and insisted to take the Imam under a shelter. Aqa was not pleased with it. To

please Aqa was very difficult. I saw that the dear Ahmad was insisting and Aqa opposing harshly. I said, "Ahmad! If it is supposed that a bomb falls here, it will fall, and if it is not supposed so, it won't fall. Don't disturb Aqa, then Aqa laughed and the issue of shelter and safe place was obviated."⁶⁰

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After the departure of Hadrat Imam, in addition to taking part in the sessions of the communities I named before, meeting with the Supreme Leader, associating with high-ranking officials of the system, particularly with Mr. Hashimi Rafsanjani – with whom he had a long record of friendship and would regularly talk and consult about the important issues of the country – and in addition to studying regularly most of the newspapers, bulletins, and the reports sent to the Office, studying numerous letters of people, being present among the Office's friends and members, numerous visits with foreign officials and personalities in the Holy Shrine and Jamaran, regular visits with different strata of people in Husayniyyah

Jamaran and the Holy Shrine of the Imam, the late Haj Ahmad Aqa would spend a long time, studying, discussing, and teaching and would also examine the issues pertaining to the Institute for Compilation and Publication of Imam Khomeini's Works as well as the Imam Khomeini's Holy Shrine. He was particular about going everyday to the presence of his revered mother with utmost respect and when being present in Jamaran. He was used to walk (in the home yard) and remember God while walking.

He used to go to the Imam's Office at times during the blessed month of Ramadan and answer the religious questions of people anonymously. He said that the month of Ramadan is the month of Allah and his commands. This is also a way to render service to people and fulfill their religious needs.

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The alternative presence of that beloved one in the Imam's Holy Shrine despite its remoteness, holding congregational prayer, and delivering brilliant

speeches in the gatherings of the adherents of the revolution in the Shrine warmed that spiritual gathering. He was surprisingly attached to the Shrine and Jamaran. He was used to say prayer in Husayniyyah Jamaran among the friends and people on Thursday evenings for a few years and to interpret between the two prayers the Holy Quran and the Imam's *Forty Hadiths*. His pet word in the speeches in private or public gatherings was "the line and way of the Imam". He would read the same sayings of the Imam so as to be honest while quoting him. Having seen for years from close the Imam's sincerity and known the divine motives behind the Imam's phrases, he maintained that the Imam's words and messages are so luminous and effective that the personal analyses are deprived of it.

Human features, moral and scientific characteristics

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today, the educative psychology lays great emphasis on the extraordinary importance of the genetic and heretic factors in the spiritual and psychological

structure of a child as well as the wonderful effect of the family environment, especially the father's behavior, after the childhood. This is a point having been elucidated by the Islamic school of thought for centuries. Many narrations have also been quoted in this regard in the *hadith* books. Given the high summits of the moral and educative grades having been attained by Hadrat Imam as a role model representing the true Islam and moral principles, and the obvious representation of the moral qualities, individual, familial, and social behavior of the Imam in his son, the late Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Aqa, naturally to elaborate on each of the moral distinctions of that beloved one requires a lengthy discussion and referring to numerous memories having been quoted by the companions as well as the salient moral features that this humble servant has witnessed during the many years of association and work relations. The book, "*Ganjineh-ye Del, Majmuah-ye Khatirat-e Yaran dar Wasf-e Yadegar-e Imam*" [Treasury of the Heart, a Collection of the Companions' Memories in Describing the Imam's Reminiscent] which has recently been published by the Institute for Compilation and Publication of Imam Khomeini's Works retells some dimensions of rules of etiquettes of the Imam Khomeini's son.

Here, it can be said in short that he socialized with people cheerfully and affably. We did not see him furious or angry save in dealing with the enemies of the revolution and the Imam. In personal associations, he was very generous and munificent.

He did not harbor grudge against people even those who dealt with him rudely. In association with the relatives and those being at his service, he apologized either in person or in writing if he realized that his behavior has annoyed someone. We did never see that he was rude to people or relatives or have an upper hand over them. He was a self-possessed, self-assured and, the same time, humble person. He really looked at the people as owners of the revolution and those who paved the ground for the Islamic government with self-sacrifice and giving their beloved life. He became angry to see one is priding oneself in the position of directorship. He called himself the servant of people and reiterated time and again in the gatherings that he is proud of being the servant of people. He had a cordial belief in this saying and one could not observe otherwise in his behavior with people, either in his decision-makings to fulfill the needs of people or in his routine social behavior.

Having followed the example of the Imam, his life was replete with simplicity and naivety. As a matter of fact, he paid no heed to the manifestations of the world and the means with which many people are infatuated. He hated luxuries and formalities of any sort. When he had no choice but to be present in a gathering in which there was lavishness he said I feel very stuffy. Except the infrequent cases of formal comings and goings that he was inevitable to have bodyguard or security conditions, there was no sign of formalities in his usual comings and goings and he used an ordinary car for going out. Though he could make use of hundreds of legal facilities, he did not own any house or property till the end of his life and lived in a rental house. He would refrain from associating with rich men and say repeatedly, I prefer a single hair of the down town dwellers over hundreds of these man. His friends or comrades were mainly from the strugglers of the movement and the Imam's companions. He regarded a religious duty to attend to the affairs of the deprived and to remove the difficulties of the needy. The friends can recall and

have quoted him saying that after ritual prayer, fasting, and religious obligations, there is no affair more obligatory than attending to the conditions of the indigent and needy people. He would say if you are after the comfort in the hereafter, you ought to try to be "good". He has such interpreted the goodness, saying, "A good person is not the one who just remembers God; rather he is the one who removes the people's difficulties while fulfilling his individual religious obligations." He observed this principle in all his behaviors either in the family environment or in dealing with his colleagues and people. In spite of the existence of limitations as well as his position, he would always assist the indigent and needy people in his personal life.

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To visit the patient, to observe bonds of relationships, to visit his relatives continuously, to respect his parents extraordinarily, to pay attention to the

guidance and education of his children, to cooperate in removing the life difficulties and help his wife, to save the dignity of the wife as the real partner, to shun the biases which are away from the spirit and rules of Islam, and to act upon the religious duties were from among the principles to them he was committed in his life. His paying homage to the Imam was unique and he loved the revolution and the system more than his life. He did not deem it proper to have mercy on those who opposed to the revolution and the Imam deliberately. In despite of disregarding all dangers for the revolution and his distinctive role, he did not grant any privileges to himself.

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We heard a lot of him in numerous cases, saying that I feel ashamed vis-à-vis the peoples' sacrifices and offering martyrs. He regarded with reverence to the martyrs families, gave priority to their feats, and knew it a worship to serve them. There was compassion and tameness in his presence and no sign of title, ceremony, and formality. He tried to act in such a manner that his addressees can get a thing off their chest easily.

Trustworthiness and fidelity were two salient features of him. He gave preference to the system's expedience over all his individual and social expediencies.

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He thought very highly of the holy presence of the Noble Prophet (*s*) and the Infallible Imams (*a*). He used to cry visibly in the mourning ceremonies of the Prophet's Family and the Doyen of the Martyrs (*a*). After the Imam's departure, there was an in-depth sadness visibly in all his states, even at the time of joy and happiness which could be seen in the pictures clearly. He was always worried lest, after the Imam, the differences of opinions might bring about dispersion and disunity among the Imam's followers and companions. He deemed it a necessary principle to strike a balance between the ideological and political courses having concord in the revolution and system principles. To him, to gather all of the different political parties believing in the Imam's line under the banner of *wilayah* and to extend the *wilayah* flag over the head of all of those being faithful to the Constitution principles was as the one and only way of the continuation of the revolution.

Like the Imam, he was a brave man and spoke with utter frankness. He was from among those who supported the freedom principle either during the Imam's life or after him. He maintained that if the conservative and self-censorship culture gains currency in the society, particularly among the two leading strata of the clergies and academicians, the sluggishness, indifference, and lack of cooperation in the political fate of the society will emerge. Under such circumstances, the hypocrites and opportunists will take the lead and the revolution principles will gradually become extinct.

During the last two years of the life of the late Haj Ahmad Aqa, he acquired some leisure time. It was many years that the common sociopolitical occupations and the key responsibilities had deprived him of the loneliness being loved by him. He made the best use of this spiritual opportunity.

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At this juncture, he went once in a while to a far-fledged home in a salt desert (the Kushk-e Nusrat region situated between Qum and Tehran) to seclude

himself. There, he engaged in studying the mystical books of Hadrat Imam, especially the *Forty Hadiths*, and worshipping his Creator. He accepted at times some of people of prayer in his seclusion. Interestingly, during the very days, before leaving he would also say to me that while I am not going to meet anyone there, however, at any time that you needed me in relation to the works of the Imam, do not hesitate to come and bring the works.

I have a lot of documents and proofs to the fore to acknowledge the authenticity of his distinctive moral qualities and praiseworthy attributes; however, there is not enough time to mention them. After the Omnipotent and Exalted God who is witness to the details of the actions of the human beings, the grateful nation of Iran are the aye-witnesses of the Ahmad's services and goodness. The best reason for this claim is the epic presence of people in the commemoration ceremonies of that revered one. May Allah grant them reward.

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of this book, after receiving his diploma in the natural sciences field, he began studying theological sciences.

However, prior to this and simultaneous with learning the modern sciences, he had acquired the preliminaries of the theological sciences. He was verily interested in studying literal, political, religious, and jurisprudential books to enhance his scientific information in different fields. Owing to this, one can say that he has made use of any opportunity along this vein till the end of his life.

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The astuteness and intelligence were from the privileges to which all companions of the deceased confess. On account of this, he completed the preliminary course and the *Sath* one before the eminent figures of the Qum Theological Center very quickly and favorably. Simultaneous with the education, he was busy teaching the previous courses as well. Thence, he learned the *kharij al-fiqh* and *usul* courses before the distinguished *ulama* of the

theological center. The main encourager and patron for his educational achievements and improvements was the continuous supervising of his revered father.

In despite of residing in Najaf, Hadrat Imam has never been heedless of his educational advance. As we observe in the letters addressed to him⁶¹, the first issue to be reminded repeatedly after the moral notices on the top of other issues has been the very issue. One can find clearly the Imam's supervision over his son's *sath* course and success in the *kharij* course in the very letters. When migrating to Najaf to follow up the struggle affairs and acquire the *kharij al-fiqh* lesson before the Imam in 1356 AHS, the late Haj Ahmad Aqa was in a level of theological sciences to teach *makasib* and *kifayah* there. For sure, in case he got the chance of continuing the teaching, and if there was no unexpected preoccupation after the migration to Paris and companionship with the Imam in the course of the affairs prior to the Islamic victory – the very preoccupations which deprived also the Imam of the possibility of teaching and acquiring theological sciences during these years – given his overflowing intelligence and the grades he had passed in the courses of *sath* and *kharij al-fiqh*,

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in this field the same as that of struggle, politics, and revolution, his luminous face would throw light upon the theological centers. After the Imam's departure, in spite of the limitations and preoccupations which were

still in place, he found a short opportunity to teach Arabic literature, *makasib*, and *kifayah*. This humble servant was fortunate enough to profit by his presence in the *kifayah* lesson for about one and half a year. Though I am not in a position to express my opinion on the level of his knowledge compared to others; however, in view of the fact that I have previously been present in the classes of some eminent figures of the Theological Center whose *kharij* classes is currently known in the Qum Theological Center and are from among the religious authorities, it is to be noted that the *kifayah* lesson of the deceased was replete with scholarly meticulousness and perspicacity which are mostly not taken into consideration by others.

His proficiency in the principles of *fiqh* and *usul* during the teaching was fully perceptible. He won't pass a point until he it was understood completely. The truthfulness quality was completely certain in his lesson too. He was committed to examine first the lessons of the ancients and discuss about the theories of others; therefore, his lessons were linked to the criticism and comparison. He himself said, and we were also witness to, that once in a while, he examined deeply the books and sayings of the fundamentalists [*usulis*] to find the reason behind the difference of the opinion of the late Akhund (author of *kifayah*) with other fundamentalists' or the difference of the opinions of the commentators [*sharihin*] of *kifayah* on their understanding of the phrase of *kifayah*.

Some of the professors before whom the late Haj Ahmad Aqa has acquired the theological sciences are as follows,

Hadrat Ayatullah al-Uzma Imam Khomeini (*kharij al-fiqh*), Ayatullah Haj Aqa Mustafa Khomeini (*kharij al-usul*), Ayatullah Fadil Lankarani (*kharij al-fiqh*), Ayatullah Musa Zanjani (*kharij al-fiqh*), Ayatullah Muhammadi Gilani (*sharh-e manzumah*), Ayatullah Ridwani (*asfar*), Ayatullah Abtahi Kashani (*sath* and *kharij*), Ayatullah Khalkhali (*sath*), and Ayatullah Sultani Tabatabai.

In addition to the *fiqh* and *usul*, he was very interested to the philosophical and mystical discussions. He had learned the exegesis of *manzumah* and *asfar* before the eminent scholars for years and taught them to others too. In the field of the western philosophy and logics, he had studied expansively and knew the western contemporary political and philosophical schools of thought.

He used also to study the Persian poetry and literature. He knew well the mystical poems of Hafiz, Mawlana, Sadi, and Hadrat Imam and knew many poems of Hafiz and Sadi by heart.

In interpreting the mystical poems of the great Persian men of letters, he expressed proficient and trustworthy views which at times took the experts by surprise. He welcomed art and science and had skill in some fields.

In politics, while having not acquired any political degree, he was one of the distinguished political theoreticians of the Islamic Republic, nay the Muslim World. In foreseeing the upcoming goals and functions of the enemies and perceiving the global issues, he was such a person the like of whom could rarely be found. I have previously quoted the Supreme Leader of the Islamic Revolution as saying about the leading role of his theories in the sessions of the heads

of the three branches of power, the National Security High Council, and the Expediency Council.

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His knowledge of the abundant political personalities and groups of the contemporary history of Iran, his familiarity with the fundamentals, stances, and techniques of each of them, even his knowledge of the influential figures and personalities in each of these courses and their weak and strong points, his knowledge of the courses existing among the clergy and theological centers, his knowledge of many of the political phenomena of the world's contemporary history and of the main political parties in big countries was to the extent which can be acknowledged that he was from among the people having a very high ability of understanding and analyzing and was fully acquainted with the personalities, figures, parties, and their ideologies. It should not go unmentioned that he had a strong memory in the current political issues being like a unique and comprehensive dictionary. On account of

the very broad knowledge and his political intelligence cleverness, his political predictions either among the friends or in the country's formal and political gatherings and communities in most cases, even in details of the events, came true. I recall some instances of his predictions such as the consequence of the military expedition of Saddam to Kuwait, the subsequent stances adopted by the US and Europe in lieu of the recognition of the unstable government of Saddam, the transformations of the Middle East countries, and the elections of the Islamic Consultative Assembly. At the time of the forecast, most of those being present in the session could hardly believe or accept them, while later on they were witness to their compatibility with the truth. It is not without cause or by accident that, in the most sensitive issues of the revolution, he becomes the advisor of the Imam, the very personality about whose political prudence in different events of the revolution and the reasons of the political defeat of the US and Europe, the veteran political experts of the world, and even the presidents and renowned modern political figures have written many books. Meanwhile, they confess to their inability in perceiving the reasons behind the political successes of the Imam and the ever-increasing stability of the political system having been founded by him.

Here, I shall refer to a few remarks made by some of the relatives and friends as to the scientific degrees of the Imam's Reminiscent. Though there are a lot of points, remarks, and sayings in this respect as well as many other unknown aspects of the personality of the deceased, generally speaking, the reason why many of the aspects of the blessed existence of the deceased has remained unknown is that he paid no heed to his

existence and his self alongside the Imam. Owing to this, the eye-catching luminosity of the single sun of the scientific visage of the Imam, may Allah be pleased with him, covered the moonlight of the face of an educated person like Ahmad. Without a doubt, he was fully satisfied with this and, on account of this too, he is from among the few people who has hardly ever talked or written about his activities, in despite of that much services, records, and merits. If he has at times referred to a point about him in the interviews, it has been for explaining the relation of the subject matter with the Imam or the Imam's movement.

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To me, to elucidate the scientific, struggling, and moral personality of the faithful companion of Imam Khomeini, and of course to elaborate on the honorable life of other forbearers of the Imam's movement is in reality the explanation of a part of blessed existence of Hadrat Imam Khomeini, his educational school of thought, and the Islamic revolution history. With such a motivation and sense of responsibility, this humble servant has given permission to himself to write in short about some aspects of the life of the Imam's son in despite of his short information so as to inform the

young and upcoming generation of the country and to pay his debts to his beloved instructor and professor. It is hoped that the dear readers will forgive me for the deficits in the writing.

The sublime gnosis and the text about which we discussed with Haj Ahmad Aqa was the Sabzevari's (may Allah's peace be upon him) *Hikmat-e Manzumah*. When debating, this esteemed person had such a critic memory and clear mind as if the point had been debated prior to be uttered. He would right away perceive it. He would not give up the subject easily. In case he studied the subject matter in advance, he would cause me trouble and if the subject would not be examined well, he followed it up. He was very studious and perused the issue.⁶²

Ayatullah Muhammadi Gilani

... I call to my mind that one night he came and I was busy translating Allamah Tabatabai's paper of *quwwah wa fil* [potentiality and actuality]. Hadrat Allamah says, "The potentiality and actuality is the most ponderous paper of mine." The papers were scattered on my table. I told him, "Allamah has some phrases on the ascension and descending of the move." I pondered over and explained it for him. He took the pen and depicted that intellectual affair very easily in the form of a triangle, saying we can extend the angles of the triangle and go upward... I perceived the issue, while we had not read such a new move until then.⁶³

Ayatullah Muhammadi Gilani

Haj Ahmad Aqa was an extraordinarily intelligent and smart man. He would even pass the normal courses of the *Hawazah* sooner than the usual time such that he completed the *sath* [course] at a very short period. He went on pilgrimage to the Holy

Places late in 1355 AHS and resided there up to 1357 AHS, during this time he acquired the *kharij* lessons and at the same time became known as a scholar theological student. In the meanwhile, he would teach the important lessons of the *sath* course to the theological students of Najaf.⁶⁴

Dr. Burujerdi

His main specialty was in jurisprudence [*fiqh*] and fundamentals [*usul*] and he engaged in philosophy later on. For example, Messrs would come to the Imam's house yard, sit down and discuss about the secondary issues. They would for instance discuss about the *Urwah al-Wuthqa*. It was said, say, what the reasons behind this ramification is? Haj Ahmad Aqa was the sole contender and had a strong memory about the scholars' sayings on the issues.⁶⁵

Hujjat al-Islam wal-Muslimin Haj Sayyid Muhammad Hashimi

As to the scientific issues, he was beyond the usual. Particularly, he had a strong intelligence and in case he continued for some years, he would seriously become a distinguished scholar.⁶⁶

Ayatullah Fadil Lankarani

The meticulousness of Haj Ahmad Aqa during the class and in scientific discussions was very high. Owing to this, in comprehending and understanding the matters, he was very quick learner. The questions being put forth by him during the class, in discussions were themselves indicative of the point that he would not pass through the discussions in a perfunctory manner and ponder over them one by one. Thus, the majority of the professors would call him as an honor theological student. Meanwhile, the late himself would teach the advance lessons of *sath*

and *kifayah* in Tehran. He would study the complicated philosophical texts and pursue knowledge and gnosis under all circumstances. In literature, jurisprudence, fundamentals, and philosophy, he was among the renowned theological students.⁶⁷

Ayatullah Muhammadi Gilani

During the periods we were at the service of Haj Aqa, in our view, he was a very smart, clever, and intelligent person. He had either perseverance or interest. He would follow the issues very well. In the recent years, I was not in continuous contact with him; however, when he was nominated for the Experts Assembly, it was supposed that Haj Aqa Gilani from the Guardian Council jurists goes, speaks to him, and see if he is qualified or not? He went and after his return said, "Thank God, he is qualified enough to distinguish the fully-qualified jurist – who is supposed to be the leader." Naturally, one can distinguish in this stage who is himself a man of *ijtihad* and in command of the issues.⁶⁸

Ayatullah Ridwani

The Holy Shrine and the Institute for Compilation and Publication of Imam Khomeini's Works

One of the other valuable services of the late Haj Ahmad Aqa in guarding the works and ideals of the Great Leader of the Islamic Revolution was founding two holy cultural and spiritual centers having particular credit before the followers of Hadrat Imam.

The presence of hundreds of thousands of people in the religious ceremonies held on different occasions in the Holy Shrine of Imam Khomeini, the publication of tens of titles of the works related to the Imam Khomeini's movement and his works and writings in high and unprecedented circulations, and the translation and publication of these works in different languages of the world have played an effective role in the revival of the Imam's memory in the Islamic society and before the Muslims interested in the Islamic revolution abroad. Undoubtedly, the ever-increasing activities of these two centers have had praiseworthy effect on guarding the Imam's works as

well as a great share on maintaining the spiritual relation of the Iranian people and Muslim revolutionaries of other countries with Imam Khomeini after His Eminency's departure.

The formal activity of the Institute for Compilation and Publication of Imam Khomeini's Works began from Shahrivar 17, 1367 AHS – at the time of Hadrat Imam Khomeini's life. He entrusted this responsibility to his esteemed son, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Ahmad Aqa. The existence of mistakes and glaring errors in the materials attributed to the Imam or in quoting the events and occurrences of the Imam Khomeini's movement in newspapers and the works having been published before caused the late Haj Ahmad Aqa to submit a letter to Hadrat Imam. In this letter based on some instances of the mistakes and the aforesaid errors, he asked Imam Khomeini to appoint a person or an organ for supervising the publication of his works. In reply to this letter, in Shahrivar 17, 1367 AHS, Hadrat Imam wrote as such,

*In the Name of Allah, the All-compassionate, the
All-merciful*

My dear son
Ahmad, may God
keep and help him:

As I regard you an
authority on
political and social
affairs and you have
been and still are by
my side in all the
ups and downs, and
manage my political
and social concerns

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with veracity and sagacity, I therefore appoint you to arrange and edit all materials relating to me, for which, discrepancies and errors may have been made in the mass media. I implore Almighty God, who is Present and Observant, to grant you success. I hope that with care in good time you will accomplish the task.

May God's peace be upon you.

Ruhullah al-Musawi al-Khomeini, Thursday,
Shahrivar 17, 1367 AHS

Muharram al-Haram 26, 1409 AH⁶⁹

Reference to this order, and in this connection, another order was issued by Imam Khomeini addressed to him in 22/8/1367 AHS, as follows,

All records, files, letters, and the like that tend to clarify the documents or any document related to me shall be made available to you or your representative upon request. The concerned authorities are duty bound to make them available.⁷⁰

As such, the Institute for Compilation and Publication of Imam Khomeini's Works initiated its activity formally with the following goals,

To supervise the publication of the works attributed to Hadrat Imam, to collect all the works related to him (film, picture, letter, document, writing...), to classify the aforesaid works according to the subject, to translate and print the Imam's works and the works related to the Imam Khomeini's movement both inside and outside the country.

It is worth noting that some years before the initiation of the Institute's formal activity, from 1360 AHS

onwards, along this vein, the Cultural Office was active while being affiliated to the Imam's Office, supervised by the Imam's Reminiscent, and directed by His Excellency Mr. Muhammad Ali Ansari. (This humble servant had also the honor of cooperating with that Office at the service of those dear ones.)

After the expansion of the Cultural Office's activities and the establishment of the Institute for Compilation and Publication of Imam Khomeini's Works from 1367 AHS up to now, apart from the legal supervision over what is published in the name of Hadrat Imam inside and outside the country; cooperation with the IRIB (Islamic Republic of Iran Broadcasting) in providing visual programs about the Imam's life and struggles; cooperation with the Higher Education and Culture Ministry and the Education and Training Ministry in compiling the issues related to the Imam's thought and the Islamic revolution in the textbooks; publication of tens of titles of the precious works of Imam Khomeini as well as the works having been written on his life and struggles; widespread propagandistic activities on different occasions; taking part in international book fairs both inside and outside the country; maintaining the places attributed to Imam Khomeini, Qum, Jamaran, etc., this Institute has access to a precious treasury of the priceless heritage of Imam Khomeini as the one and only creditable cultural archive center being active solely in the field of the Imam Khomeini's ideas and works. It has established a broad connection more than ever with the cultural media and centers in line with propagating the works and ideals of the Founder of the Islamic Republic.

The extensive activities of the Institute's International Department and the translation of the works into different languages (under the directorship of His Excellency Hujjat al-Islam wal-Muslimin Sayyid Siraj al-Din Musawi who is from the old companions and fellow strugglers of the Imam's Reminiscent)*, holding scientific internal and international congresses and seminars in a bid to elucidate the principles of the Imam Khomeini's thoughts and ideas, classification of all of the Imam's works, and providing computerized software of His Eminency's works are from other successful activities of this Institute. The idea of establishing the Islamic Revolution and Imam Khomeini's Research Center in a bid to train specialist cadres being familiar to the fundamentals of Imam Khomeini in different fields and in M.A. and PhD programs has been welcomed by the Imam's Reminiscent and its preliminaries is in the process. Given the endeavors and efforts being made by the present director of the Imam's Reminiscent's

son's Institute, we hope that this scientific center starts its works formally with the name of Imam Khomeini and in the specialty field of his ideas and thoughts.* Thanks to Gods' favor, from the very beginning of the establishment of the Institute up to now, I have had the honor of being present in this holy center and been witness to the in-depth belief of the Imam's Reminiscent in the truth of the Imam's way and his tireless endeavor in treading the path of His Eminency and particularly to his full attention to the guarding of the Imam's works. As the eminent Imam has time and again testified, His Excellency was trustworthy as to the attribution of the issues to the Imam. Even during the Imam's life, in giving answer to the letters received by him on the part of people and organs requesting for the Imam's view in different issues, he was particular about reflecting the very same remarks of the Imam without any edition. In case the collections of his written quotations from the Imam whose original or copy versions exist in the Institute are published, the dear readers will become more

aware of the extent of his commitment to the trustworthiness in attributing the issues to the Imam.

Owing to this, the general principle ruling over the Institute's activities is the trustworthiness, avoiding the expression of any sort of personal views and political inclinations, and avoiding even an iota of distortion in the Imam's works. He would always say, "Imam Khomeini belongs not to me or such and such group; he is the guide to Islam and the Great Leader of the Islamic Revolution. We are not permitted to publish the Imam's works according to the inclinations of a person or a group or on the basis of the circumstances prevailing over the society. We are duty bound to publish the Imam's works and propagate his ideals as they are, without the least distortion and regardless of the view that of the Imam's stance is pleasing to me and others or not."

The late Haj Ahmad Aqa's loyalty to his pledge of companionship with the Imam is not confined to the maintenance and publication of His Eminency's works. His Excellency, in practice, too, made use of all his existence and credibility along this line. We will never forget that in the course of the leadership's succession and the bitter events during the last two years of the Imam's life when the Imam himself wrote a letter addressed to the Islamic Consultative Assembly representatives and called it "the great suffering", the first person who entered the arena and defended the Imam's stance was also the late Haj Ahmad Aqa. The importance of this self-sacrifice will become manifest to us when we pay attention to the extent of the interest and attachment of the late to the then leadership's successor and the endeavors made by him to strengthen his position during the years after

the revolution victory vis-à-vis the great deal of oppositions and become aware of the extent of enmities and accusations having been directed towards the Imam's Reminiscent on the part of the Imam's opponents during those years.

After writing the letter of suffering – a documented and well-reasoned statement of the reasons behind the dismissal of the leadership's successor – he broke up the silence and proved that he believes truly in the Imam's way and the devotion to the *wilayah* and is not ready at all to renounce his belief and support of the Imam just in order to please or annoy the friends.

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Here, given the subject of this chapter of the book, I shall refer to a letter from the Imam's Reminiscent

which bespeaks the principles have been taken into account by him in the course of the affairs of the Institute for Compilation and Publication of Imam Khomeini's Works. Having relied on the very principles and under the high supervision and directorship of the Imam's Reminiscent, the Institute has been able to render that much services in the propagation of the Imam's thought and memory in the society as a creditable cultural and research center. Thanks to God, according to the Imam's Reminiscent's testament, the Institute and the Holy Shrine of the Imam are going on their path based on the very principles and under the supervision and directorship of his worthy and sage son, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Hasan Khomeini.

In his letter being the basis of the writing of the big collection of "*Kawthar, the Elucidation of the Islamic Revolution Events*" and having so far been published in three volumes (2400 pages), the Imam's Reminiscent has such written,

*In the Name of Allah, the All-compassionate, the
All-merciful*

Esteemed Mr. Hamid Ansari, may his dignity be last long,

Greetings, your letter was read. I agree with the third section of the letter. Please lay You Excellency's main emphasis on the introduction of the Imam's speeches and declarations. Please put aside any action which put a stop to the course of the affairs. I remind you some points,

Pay due attention that whatever has been said by the Imam is the basis

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of the action. Please do not let anyone working with you exert their personal views. The truthfulness is to be the main issue of the work.

Precision is a very good thing; however, to have obsession hinders the progress of the job. Try to observe the utmost customary meticulousness.

Try not to work based on general ideas; rather, all introductions should be well-reasoned sentence by sentence.

Name the people and groups, whoever they are, respectfully. To insult is below the dignity of the Imam Khomeini's Works Institute. May God grant Your Excellency and your colleagues success in this great feat so as to accomplish this great service. God-willing, you can start the job from today. I thank you and all those cooperating with you in this regard.

Your Brother, Ahmad Khomeini

Khordad 22, 1372 AHS

The noteworthy service which has been rendered by the Imam's Reminiscent to the Islamic society and followers of the Imam in laying the foundation of the great complex of the Holy Shrine of Imam Khomeini is nor secret to anyone. Having spent time, made nonstop endeavors, selected deserving people for the directorship and supervision of this great national project, and with the ceaseless assistances of the followers of the Imam's way, support of the Supreme Leader of the Islamic Revolution, the honorable government, the Islamic Consultative Assembly, and other officials, organs, and institutions, the late Haj Ahmad Aqa has formed a splendid complex in a very short time which is presently known as one of the important and outstanding spiritual and pilgrimage

centers of the Islamic Republic and the Muslim World. The Holy Shrine of Imam Khomeini is the center of the attention of the hearts, and during the year, a gathering place for millions of the adherents of the Islamic revolution, the Imam's pilgrims from all over the country, and Muslims of others countries, and a venue for holding the splendid religious and political ceremonies. This celestial place and its great construction is the symbol of the Islamic Republic capital and an indictment of the Iranian nation's will in the arena of defending the pure Mohammedan Islam. Prior to the Imam's passing away, the present place of the Shrine was a desert and farm being devoid of any kind of facilities. The hearty and round-the-clock endeavor of those having hand in the construction of the Imam's Shrine has given rise to the completion of the first phase of this great complex including the Holy Shrine, its courtyards, buildings, extensive establishments, secondary facilities, shops, public services, communicative ways, and broad parking garages. The able director of the Shrine, His Excellency Hujjat al-Islam wal-Muslimin Haj Shaykh Muhammad Ali Ansari would say, "When we explained for the presidents and officials of foreign states as well as the foreign guests that this grand construction and its side facilities have been build during a few years, they would be surprised."

I bring to my mind that when seeing the greatness of the Imam's Shrine, one of the presidents of the Middle East countries said, "To construct such a complex just during a few years is a wonderful feat by the Iranian people. When returning, I will retell my unbelievable observations. I will say to my nation that we should learn how to accomplish the impossible works. The Islamic society's expectation is to accomplish, God-willing, the all-inclusive plan of the Imam Khomeini's Shrine with the very previous speed and with the very comprehensiveness having been drawn and approved by the Imam's Reminiscent with the endeavors of the capable directors of this complex and the Ahmad-like guidance and supervision of his son, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Hasan Khomeini in the years to come. It is hoped that through the construction of the Theological Center, the Imam Khomeini's Research Center, the Imam's and Revolution's Works Museum, the Islamic Revolution

Big Library, and also other complexes and cultural and artistic parts which have been foreseen in the comprehensive plan, the way of guaranteeing the centeredness of the Imam's ideas along the upcoming path of the Islamic revolution is paved more than ever before. A red flag is hoisted at the top of the Imam's Shrine minarets as a token of the expectation philosophy and the revolution's resoluteness vis-à-vis the enemies. The spiritual splendor of the Shrine is a reflection of the loftiness and highness of the Islamic revolution goals and an indictment of the onset of the revival of the *ummah* and the rebirth of Islam. Without a doubt, this holy place and that highness is a torn in the flesh of the enemies who have been defeated by the Great Khomeini's revolution. It is not of no account that the US mercenaries have hatched plots in several stages to cause loss to the Imam's Shrine. However, with the God's favor and the officers' care, they have been disappointed and disgraced every time. The enemies are heedless of the fact that even if they succeeded, they would never derive advantages. The glorious history of the Shiah

has proved this reality time and again. The blessed Shrine of the Doyen of the Freedom-seekers, Aba Abd Allah al-Husayn (*a*) has been subject to these attempts and on the verge of complete destruction for many times; however, the lovers of the Husayn's school of thought have right away hoisted the red flag of Husayn at the top of its minarets more splendidly.

The Holy Shrine of Imam Khomeini has embraced the great herald of the pure Islam, the most righteous servant of God, the reviver of the divine values, and the restorer of the *Ibrahimi Hajj*. Wherever a heart is beating for the love of the true Islam, if in Iran or in the world, its desire is to pay pilgrimage to the shrine of the person who broke the deadlocks, showed the salvation way, and founded the Islam-seeking movement with his fearless struggle with the satanic powers at the summit of the obsolescence and oppression of the religion. This is out of the dignity of the Khomeini generation and the esteemed nation of Iran to provide the best facilities for the welfare of the pilgrims of Imam Khomeini so as to be from among the best companions of the true Islam as they were so at the time of his life.

The Imam Khomeini's Shrine is the healing asylum of those believing in the pure Islam. The pseudo-intellectuals being alien to the spirituality and denying the marvelous effect of the spirituality on the removal of the difficulties and troubles are not to find fault with this writing. Which healing and intercession is superior than curing the pain which had remained incurable for centuries. Islam and the Iranian nation fell into the clutches of the enemies of Allah and the innocent sons of this land and the youth of other lands were subject to different kinds of deviations and

schemes of the imperialism. Through the Imam's miraculous breath, they were delivered from the yoke of the oppression and reached the summit of dignity and honor.

Interestingly, the Imam's Reminiscent is not separated from the Imam even after his death. He is alongside the Imam the same as all periods of his life. For sure, he will take advantage of the benevolent prayers of the numerous pilgrims and his soul is also beside the Imam looking at the manner of our guarding from the Islamic revolution.

The sickness and sad demise of the Imam's Reminiscent

On Isfand 21, 1373 AHS, in the morning, the news of the Imam's Reminiscent's being confined to bed caused a wave of anxiety in Jamaran, a few moments later in Tehran, and then throughout Iran. A few hours later, by the formal release of the news from the Islamic Republic Broadcasting, a great hue and cry was raised in Iran the instance of which we had seen after the release of the news of the Imam's sickness. The following reports bespoke that the sudden heart and breathing trouble at the state of sleeping has caused a complete heart and breathing stop and this has given rise to a stroke. Upon getting informed, the respectable honorable family of the late having had a share equal to him in each of the sufferings of the Imam's Reminiscent's struggle and sacrifice period asks for help. Given the nearness of the home to the heart hospital, the social workers get ready soon and after making the urgent aid actions, they transfer him to the hospital urgently. While making use of the full CCU equipments, the urgent medical activities start. A few moments later, upon hearing the news, the

distinguished physicians and specialists come to the bedside of the beloved. The diagnosis and cure work get started under the supervision of His Excellency Dr. Arifi and with the cooperation of Dr. Tabataba'i (heart specialist and the brother-in-law of Haj Ahmad Aqa). The beloved one who is unbelievably on the hospital bed in a coma is the apple of the eye of the Iranian nation, the reminiscent of the Great Khomeini, and the firm support for the system and the revolution. The Supreme Leader of the Islamic Revolution, the President, the Islamic Consultative Assembly Speaker, and many of the high-ranking officials of the country rush to visit the deserving son of the Imam and the revolution. Different strata of people who have heard the news previously from others are moving towards Jamaran. The medical team tries its best and simultaneously examines the origin of the heart trouble through the possible and regular medicals. All medical reports indicate that no clear thing is seen but a sudden heart attack, subsequently a sever disorder in the respiratory organs, and then a stroke.

With the release of the truthful but disappointing account of the medical team, the public atmosphere of the country becomes so sad and sorrowful that no one can describe or write about it. The multitudes of people are heading towards the mosques and religious places so as to hold the prayer ceremonies.

For five days, throughout Iran and wherever Khomeini is held in high esteem, the hands of millions of pious people are raised for prayer and imploration, the sad atmosphere of Iran becomes more sorrow-stricken, and the anxieties and agitations are increased every moment. Numerous letters are sent to Jamaran, and the offices of the system officials and of the

Islamic Republic of Iran Broadcasting. The people who know the value of Khomeini, his family, his movement, and his companions, solicit entreatingly to offer their heart or other body limbs to the son of their Imam.

I swear by God that Hadrat Ruhullah told the truth when saying, "I dare say that the Iranian nation and millions of the masses are at the present time better than the people of Hijaz at the time of the Messenger of Allah, may God's peace be upon his and his progeny, and of Kufah and Iraq at the time of the Commander of the Faithful and Husayn Ibn Ali, may God peace and mercy be upon them."⁷¹

Among the received letters, some cases can be found in which all members of a family have mentioned their full qualifications including the blood group and medical information related to the heart, kidney, lungs, declared that they have gone to the hospital and are sure of the health of their body limbs. They have given their phone numbers and those of their relatives or neighbors asking insistently to give their heart to the Imam's son if needed. There was not just corresponding; rather, many people had lined up in front of the hospital wanting to take others' turn to grant their hearts! Honestly speaking, do you know any nation or culture as upright and honorable as them other than in the school of love to and faith in the *wilayah*? In despite of the repetitive announcements of the radio to the effect that there is no need for the dedication of heart, the insistence of such people in granting their heart was to the extent that had made it difficult for the officers and officials of the hospital as well as the disciplinary forces to give answer to them.

With the lengthiness of the sickness period and the critical state of the Imam's Reminiscent and the release of the furtive news of the foreign radios and news agencies, the enemies who seized any opportunity to strike a blow to the unity and concord among the people, added fuel to the baseless rumors. On the other hand, the intensity of the people's affection to the Imam's son, his youngness, his sudden and unexpected decease, the impossibility of the public visit with him on account of observing special medical cares in the hospital's heart section gave impetus to some of these rumors being made by the naïve people. Of course the enemy took advantage of this.

At any rate, five days later, the untiring endeavors made by the medical team were of no avail. "Ahmad Khomeini" is the very person whose name, memory, picture, and unparallel sacrifices along with the name of "Imam Khomeini" will remain in the heart, soul, and spirit of the lovers of the Islamic revolution for ever. He said yes to the Truth's call in the evening of Isfand 25, 1373 AHS. His wish for which he would count the moments after the Imam's departure came true; that is, to meet the father in the Court of the Truth. *Verily, we belong to Allah and to whom we shall return.*

The hue and cry was raised once again from Jamaran. The whole Iran was crying over the sad demise of the renowned forbearer of the Great Khomeini's movement. How sad and plaintive was the cries of the people who will not smell anymore the scent of Khomeini from the blessed existence of Ahmad in the Jamaran atmosphere and will not hear the lovely voice of the Reminiscent of the Khomeini epic era.

Tomorrow morning (26/12/1373 AHS), tens of thousands of the Imam's followers had come to Tehran from all over the country to participate in the ceremonies of bidding farewell to the pure body of the Imam's Reminiscent, take part in the burial and mourning ceremonies of that beloved one, become consonant with hundreds of thousands of Tehrani men and women in continuing his path, defend the values advanced by him, and to appreciate the boundless services of the Imam's son to the revolution and the Islamic system.

From early in the morning, the large crowd of people headed towards the streets ended in the Inqilab Square and then towards the Tehran University to take part in the prayer ceremonies over the pure body of that beloved one. At 10:30 a.m., the Supreme Leader of the Islamic Revolution said prayer over the pure body of his fellow struggler, companion, and friend. The flood of tears was flowing from the people's eyes. At 10:45 a.m., the car carrying the pure body moved towards the Holy Shrine. The crowd of people in all the streets ending in the Bahman Square, from the Bithat Highway to the big Square of Jihad and the main road leading to the Shrine as well as the intense of people's affections was to the extent that the funeral procession took 4 hours. At 15:10 p.m., the crowd entered the Shrine surroundings. It was impossible for the crowd to enter the Shrine and the yards in which the people had gathered from hours ago. At last, after one and half an hour, the pure corpse of the Imam's Reminiscent entered the Shrine. At this moment, the cry of "O' Husayn" and "O' Khomeini" echoed in the atmosphere and many of the mourners passed out. At 16:55 p.m. and after the

elapse of 5 hours, finally, the Great Khomeini's trust was given back to the Imam of the Revolution with an indescribable dignity and his pure corpse was buried inside the tomb and beside the Imam's holy grave.

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When the sage and thoughtful son of the beloved, Hadrat Hujjat al-Islam wal-Muslimin Haj Sayyid Hasan Khomeini opened his mouth to appreciate the people's presence and when he spoke briefly but meaningfully and eloquently about the continuation of the father's way in the extension of the Imam's way and in support of the Imam's revolution, the Imam's

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system, and the Imam's most important achievement, viz. the *wilayat al-faqih*, the crowd was quieted down and became sure that in the same way that the Beloved Imam's bereavement and his dearly loved Ahmad's are not forgotten, the kindle lighted in the pure family of Khomeini will not be blown out, too.

As such, Isfand, the autumn of the worldly life of Ahmad, turned out to be the spring of his eternal life.

May God's peace be upon you, O' Ruhullah, and upon your son.

And, of course, there is no end to the life story of the Khomeini's ever-lasting Reminiscent, for he has been

a clear manifestation of the truth of the Khomeini's existence. The Supreme Leader of the Revolution is quoted as saying, "Khomeini is an undying reality."

And, the exposition of the life story of Ahmad is also an open-ended book beside the endless book of the life of the Imam of love and goodness.

And peace, ☩

**The Imam's Reminiscent's Testament
Addressed to His Son, Hadrat Hujjat al-Islam
wal-Muslimin Haj Sayyid Hasan Khomeini**

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In the Name of Allah, the All-compassionate, the All-merciful

I have hope to the all-embracing mercy of the Truth, great be His Glory, and have faith in the truth of what the Seal of the Prophets, Muhammad Mustafa, may God's peace and mercy be upon him and his progeny, has sent down, and confess to the mere obedience from the eminent Infallibles, particularly the Master of the Pious, the Commander of the Faithful, and the immediate successor of the Noble Prophet, may God's peace be upon them and their progeny.

I, Ahmad Khomeini, the son of Imam Khomeini, may Allah, the Exalted, be pleased with him, write a few sentences on Shahrivar 30, 1371 AHS coincident with Rabi al-Awwal 1413 AH as the testament so as to act upon this Islamic principle.

1. I appoint my son, Hasan Khomeini as the executor of my will so as to act upon what I have taken into account, if possible. May Allah grant him good reward.
2. He is supposed to bury me, as far as possible, beside my beloved father and my Imam so that some benevolent prayer is allotted to this sinful servant on account of Hadrat Imam and God have mercy on me for the sake of His Eminency.
3. After me, he is charged with the duty of managing the Hadrat Imam's Shrine. He is supposed to follow up the works with the cooperation and assistance of my dear brother, His Excellency Hujjat al-Islam Mr. Ansari, who is the best and most compassionate person as to the Imam's Shrine. After me, Hasan Khomeini should assume the responsibility of superintending the Holy Shrine.
4. All declarations, books, and writings of Hadrat Imam, may Allah sanctify his secret, after me, is at the disposal of Hasan Khomeini. He can publish or print them in any way he wishes. In case the financial condition of my family is not good, they can use its income to earn the livelihood. Otherwise, it would be better to expend the money for the needy or the Imam's Shrine. The income belongs to all family members. The Imam's Publication Institute is managed in the way that Hasan deems it proper.
5. If my family (Fati) was in need, the books which are in the Cultural Office and belong to me would be sold and the money would be given to her. However, it would be better that all children make use of them and in case neither the children make use of them nor is there any financial need, they are entrusted to the Ayatullah al-Uzma Mr. Najafi's Library so theological

students can make use of them. If the Imam's Shrine had any library, they would be put there.

6. I donate all the house furniture belonging to me to my wife; of course, the furniture belonging to me is very trivial.

7. I personally have no money in any bank, institute, company or the like. The small sum of money which I have in the Cooperation (Taawun) Bank is the tuition fee related to the eminent *maraji* of Qum which is supposed to be expended for the needy.

8. The sum of money which I have is either the personal money or the religious funds the place of each of which is determined and has been written on them. In case you found any money which is not determined, it should not be considered as mine. All sums of money which are either the Blessed Share [of the Imam] or charities are to be handed over to the Supreme Leader, Hadrat Ayatullah Khamenei so he expends them in their determined cases.

9. I recommend to my dear sons, Hasan, Yasir, and Ali to be pious. I like them to study in the Qum Theological Center and to be dressed with the clergy garb at its due time. I opine that they will be protected better in this way. I recommend their mother, my dear Fati to them. She is a scholar, very pious, mystic woman whom the Imam loved very much. Don't you ever be unkind to her, or, God-forbid, the children speak to her with a loud voice after me. She is gentle

and wise. To listen to her advices is definitely to the benefit of the children.

I recommend my dear mother, may I be her ransom, to them. She has experienced many afflictions and difficulties and has always been the Imam's companion and confidant. My children and Fati are supposed to take care of her very much. To serve Khanum will make the Imam's soul happy.

My dear Fati, you yourself know better than everyone else that all will leave for the hereafter sooner or later; try to continue your normal life and be pleased with the pleasure of Allah, the Glorious and Exalted.

10. I am completely satisfied with me, for all my endeavors have been for the strength of Islam, the system, and the Imam. On account of this, I am in complete peace with myself. Of course, like all those being engaged in different struggle and political activities, I have not been errorless and I confess to this. However, only those who do nothing, make no mistake. In political conflicts, I might have done something having been below the dignity of the Imam or the Imam's companions. I solicit God and the Imam's companions to forgive me. In line with the Imam's expedience, I have had no mercy upon anyone or any group. I have offended many people along this vein for which I am not yet worry. I beseech all, especially my mother, Fati, sisters, their children, my maternal and paternal relatives to pardon me and ask for their benevolent prayer.

I recommend to Hasan and his brothers so as to try to move along the leadership path and do not go astray, for the good of the world and hereafter lie in it. They are supposed to know that he wishes for the success of Islam, system, and the country. They should never be

involved in diverse analyses, for the enemy lies in ambush.

O' God, Your servant is coming to You and his only hope is You; forgive the ashamed and sinful servant with Your mercy and munificence, O' Most Compassionate of the compassionate. May God's peace, mercy, and blessings be upon you.

Say prayers and fast for me for 10 years. The testaments dated prior to this date have no other validity. ✍

Ahmad Khomeini

Rabi al-Awwal 23, 1413 AH

Shahrivar 30, 1371 AHS

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Endnotes

¹ Extracted from the memories of Hujjat al-Islam wa'l-Muslimin Ahmad Khomeini in his interview with the Ittilaat Newspaper; 7/2/1361 AHS.

² The Ittilaat Newspaper, 7/2/1361 AHS, an interview with the Imam's Reminiscent.

³ Its correct name is "Jub-e Shur", a district in Qum, which is referred to erroneously as downtown in the SAVAK document.

⁴ These statements are quoted by the Imam's Reminiscent. I heard them from him in the course of the completion of the information related to the location of the Imam Khomeini's house during the movement events to be mentioned in the book "*Kawthar, the Exposition of the Islamic Revolution Events*" (Ansari).

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- ⁵ See newsprints related to the sad demise of the Imam's Reminiscent in the press; Isfand and Farvardin 1374 AHS.
- ⁶ Ittilaat Newspaper dated 9/2/1361 AHS, an interview with Hadrat Hujjat al-Islam wa'l-Muslimin Sayyid Ahmad Khomeini.
- ⁷ The memories of Hadrat Hujjat al-Islam wa'l-Muslimin Sayyid Ahmad Khomeini distracted from the book "*Kawthar, the Exposition of the Islamic Revolution Events*", vol. 1, p. 436.
- ⁸ See "*Majmuah-ye Asnad-e Laneh-ye Jasusi-ye Amrika dar Iran*" [the Collection of the US Espionage Den Documents in Iran], Publication of the Muslim Students Following the Imam's Line.
- ⁹ See "*Quadrat wa Zendegi*" [Power and Life], memories of Valery Zhiscardsten (?), trans. Tului, Peyk-e Tarjumah wa Nashr Institute, 1368 AHS.
- ¹⁰ Hadrat Ayatullah Khamene'i's Message on the occasion of the Imam Khomeini's Reminiscent's departure, Isfand 1373 AHS.
- ¹¹ *Ma'muriyyat dar Tehran* [Mission in Tehran], memories of General Houser, trans. Rashidi, Ittilaat Publications, 1365 AHS, p. 254.
- ¹² *Ibid.*, p. 267.
- ¹³ Eric Fan Morbid was one of the US military advisors in the Shah's Army Navy having been selected as the expert of the psychological wars and the director of the Coup Group Propaganda Committee under the supervision of General Houser.
- ¹⁴ *Ma'muriyyat dar Tehran* [Mission in Tehran], memories of General Houser, p. 269.
- ¹⁵ Newspapers, 15/8/1358 AHS.
- ¹⁶ *Sahifeh-ye Imam*, vol. 10, p. 412.

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- ¹⁷ *Tawtiah dar Iran* [Plot in Iran], trans. Mahmud Mashriqi, Intisharat-e Hafteh Organization.
- ¹⁸ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], Publications of the Institute for Compilation and Publication of Imam Khomeini's Works, an interview with Hujjat al-Islam wa'l-Muslimin Musawi Khoeyniha.
- ¹⁹ *Majmueh-ye Athar-e Yadegar-e Imam* [A Collection of the Imam's Reminiscent's Works], Publications of the Institute for Compilation and Publication of Imam Khomeini's Works, an interview with correspondents, Aban 14, 1358 AHS.
- ²⁰ *Ibid.*, an interview with the Pars News Agency, Mehr 30, 1358 AHS, see also the newspapers dated 1/8/1358 AHS.
- ²¹ *Ibid.*
- ²² *Majmueh-ye Athar-e Yadegar-e Imam* [A Collection of the Imam's Reminiscent's Works], an interview with correspondents, 23/7/1357 AHS.
- ²³ *Ibid.*, an interview dated 23/1/1360 AHS.
- ²⁴ *Ibid.*
- ²⁵ *Ibid.*
- ²⁶ *Ibid.*
- ²⁷ In his memories, His Excellency Musawi Khoeyniha reiterates that the late Haj Ahmad Aqa was not agree with the presidency of Bani Sadr from the very beginning and has not voted for him; see *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], memories of Mr. Musawi Khoeyniha.
- ²⁸ In a letter to Hadrat Imam, Mr. Abu'l-Hasan Bani Sadr called for the Imam's consent with the suggestion of the premiership of the late Haj Ahmad Aqa. In reply,

however, Imam Khomeini wrote, “In His Most Exalted Name, I don’t like my relatives be in charge these affairs. Ahmad is the nation’s servant and, at this stage, he can serve better, in case he is free.” 1/5/1359 AHS.

²⁹ *Majmueh-ye Athar-e Yadegar-e Imam* [A Collection of the Imam’s Reminiscent’s Works], an interview with the Ittilaat Newspaper, 9/2/1361 AHS.

³⁰ *Sahifeh-ye Imam*, vol. 21, p. 326.

³¹ *Ibid.*, p. 282.

³² *Ibid.*, vol. 17, pp. 90-93.

³³ *Ibid.*, p. 103.

³⁴ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam’s Reminiscent], an interview with Hadrat Ayatullah Khamene’i, the Supreme Leader of the Islamic Revolution.

³⁵ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam’s Reminiscent], an interview with Mr. Hashimi Rafsanjani.

³⁶ Hujjat al-Islam wa’l-Muslimin Mr. Muhammad Ali Ansari, a member of the Imam’s Office.

³⁷ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam’s Reminiscent], an interview with Mr. Muhsin Rida’i, the Commander-in-Chief of the Islamic Revolution Guards Corps.

³⁸ *Ibid.*

³⁹ *Majmueh-ye Athar-e Yadegar-e Imam* [A Collection of the Imam’s Reminiscent’s Works], visit with Mr. Yasir Arafat, 6/7/1359 AHS.

⁴⁰ *Sahifeh-ye Imam*, vol. 20, p. 442.

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- ⁴¹ Hudur Quarterly, no. 10, p. 44, Publications of the Institute for Compilation and Publication of Imam Khomeini's Works.
- ⁴² *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], an interview with Mr. Eng. Mir Husayn Musawi.
- ⁴³ *Ibid.*, an interview with Mr. Musawi Khoeyniha.
- ⁴⁴ *Ibid.*, an interview with Ayatullah Ghulam Rida Ridwani.
- ⁴⁵ *Ibid.*, an interview with Mr. Sayyid Mahmud Dua'i.
- ⁴⁶ *Ibid.*, an interview with Mr. Musawi Tabrizi.
- ⁴⁷ *Ibid.*, an interview with Mr. Sayyid Mahmud Dua'i.
- ⁴⁸ *Ibid.*, an interview with Mr. Asgar Awladi.
- ⁴⁹ *Ibid.*, an interview with Mr. Musawi Tabrizi.
- ⁵⁰ *Ibid.*, an interview with Mr. Musawi Khoeyniha.
- ⁵¹ *Ibid.*, an interview with Mr. Asgar Awladi.
- ⁵² *Sahifeh-ye Imam*, vol. 17, p. 90.
- ⁵³ *Ibid.*, vol. 21, p. 452.
- ⁵⁴ Message of the Supreme Leader of the Islamic Revolution on the occasion of the sad demise of the Imam's Reminiscent, 26/12/1373 AHS.
- * Dr. Sayyid Hasan Arifi, *Tabib-e Delha* [Physician of the Hearts], the Printing and Publication Institute of Uruj.
- ⁵⁵ *Ibid.*
- ⁵⁶ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], an interview with Hadrat Ayatullah Khamene'i, the Supreme Leader of the Islamic Revolution.

⁵⁷ *Majmuaḥ-ye Athar-e Yadegar-e Imam* [A Collection of the Imam's Reminiscent's Works], an interview with the Pars News Agency, Mehr 30, 1358 AHS.

⁵⁸ Ittilaat Newspaper, Farvardin 18, 1370 AHS.

⁵⁹ Ittilaat Newspaper, 24/1/1370 AHS.

⁶⁰ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], a dialogue with the revered wife of Hadrat Imam.

⁶¹ *Ganjineh-ye Del, Majmueh-ye Khatirat dar Wasf-e Yadegar-e Imam* [the Heart Treasury, a Collection of the Memories in the Description of the Imam's Reminiscent], an interview with Ayatullah Muhammadi Gilani.

⁶² *Ibid.*

⁶³ *Ibid.*

⁶⁴ *Ibid.*, an interview with Dr. Mahmud Burujerdi.

⁶⁵ *Ibid.*, an interview with Mr. Sayyid Muhammad Hashimi.

⁶⁶ *Ibid.*, an interview with Hadrat Ayatullah Fadil Lankarani.

⁶⁷ *Ibid.*, an interview with Ayatullah Muhammadi Gilani.

⁶⁸ *Ibid.*, an interview with Ayatullah Ghulam Rida Ridwani.

⁶⁹ *Sahifeh-ye Imam*, vol. 21, pp. 126-7.

⁷⁰ *Ibid.*, p. 136.

* The issue is related to the time of the writing of this book.

* It is a long time that the Islamic Revolution and Imam Khomeini's (s) Research Center has started its activity.

⁷¹ *Imam Khomeini's Religious and Political Last Will.*